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D. Murphy^{THE}
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND WITHERED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

—
REV. JAMES MARTIN, EDITOR AND PROPRIETOR.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

OCTOBER, 1836.

ART. I.—*Review of an Account of the Secession from the Established Church of Scotland, and of the principles of the Seceders, contained in the first and second numbers of the Biblical Repertory, for 1835.*

(Continued from page 162.)

THE ACT CONCERNING THE DOCTRINE OF GRACE.

The act concerning the doctrine of grace, was passed by the Associate Presbytery, October, 1742, after having been about two years under consideration. "The object of it," says the Repertory, "was plainly enough announced in the title page, where, 'Errors vented and published in some acts of the Assemblies of the church' are particularly mentioned." Very well. A work is not the worse that there is no concealment of the design. But the evident intention of this remark is to insinuate that the design was evil, that the Seceders were seeking for some things in the acts of Assemblies, "to make a handle of," as in the affair of Captain Porteus. They were anxious to find faults, even though only imaginary. "We think," say they, "we see already the tendency manifested to depart as far as possible, from the commonly received opinions of the Established church." This charge in this place seems to occupy an unfortunate position, seeing this controversy had not originated after the Secession, but was carried on between the Orthodox and the Neologists or Legalists, before this event, so that in no act of the Secession, could there have been less reason to accuse them of taking up new opinions, in order to widen the difference between them and the establishment. Both parties are represented by the Repertory, as holding the same Confession of Faith, but differing, as many do in the present day, by different modes of interpretation. However, it is more than insinuated that the real departure from this venerable standard, was on the part of the Seceders,

for it is added, "Though at first, the Secession was not on account of false doctrines held by the Established church, yet, from the period when this event occurred, there was an evident divergence in their opinions from those of the older divines." They evidently mean that this divergence was on the part of the Secession, as appears from the connexion. So that, though they complained that "gospel doctrine got the name of a *new scheme*," the complaint must have been owing to their own departure "from the commonly received opinions." Enough has already been said, to show that if the first Seceders might be allowed as judges of their own reasons of Secession, a principal one was that the Assembly "were pursuing such measures as did actually corrupt, or had the most direct tendency to corrupt the doctrine contained in their excellent Confession of Faith." To this Confession the Seceders also continued to adhere with the greatest strictness, and though it is an easy thing to assert, it would be another thing to prove that the divergence from it was on their part. The act concerning the doctrine of grace does not prove this. A man may interpret grace to mean merit, and the Confession of Faith to be a system of Arminian, or Hopkinsian doctrine, but yet no one in the sober exercise of reason, will place such interpretations on equal footing with those which agree to the letter and spirit of the thing explained. The act on the doctrine of grace agrees to the views which were entertained of the Confession of Faith, by Mr. Boston, and the other eleven, who defended the same truths contained in this act, in their representation, and in their answers to the twelve queries; and we have seen nothing in the Repertory, or elsewhere, to show that their views of the Confession are not correct.

In Scotland, where the parties are best known, it would probably be regarded as a singular defence of the Established church to maintain that the divergence in doctrine from the Confession had been on the part of the Seceders. We believe the strongest ground occupied by the enemies of the Seceders there, has been that the departures of the Established church alleded against them, do not exist, or are not so grievous as represented. We have never before seen it asserted that the Established church adheres more strictly to the Confession than the Seceders. The favorite author of the Repertory may here be quoted to some purpose against them. The utmost that Sir H. Moncrieff maintains, is that in respect to principle and practice, there is no essential difference between the parties. Though he concedes not the whole truth in this case, yet he is much nearer to it than our brethren of the Repertory, and being better acquainted with the facts, is entitled to greater credit.

"The Separatists in Scotland, says he, on all subjects of discipline and pastoral duty, follow the same general rules with the Established church. They make no innovations in the forms of worship, or in their public doctrines; and the manner in which they discharge their clerical functions, is exactly the same with that which distinguishes the parochial clergy.—There is no essential difference in the education, in the doctrines, in the standards, or in the general character of the established and the Seceding clergy. They are all attached to the same constitution of the Presbyterian church, and have all the same general ideas of pastoral duty." This is certainly a wonderful degree of likeness, after the Seceders have been in existence more than a hundred years, and yet all this time, according to the Repertory, laboring to widen the difference by departing "as far as possible from the commonly received opinions of the Established church."

The origin of the controversy, which occasioned the act concerning the doctrine of grace, was the condemnation by the Assembly of 1717, of the following proposition advanced by the Presbytery of Auchterarder, "That it is not sound and orthodox to teach that we must forsake sin, in order to our coming to Christ." This proposition that Presbytery had adopted with some others, for their satisfaction in the trial of young men, many of whom were infected with Arminian and Baxterian doctrines: and one of them had appealed against it to the General Assembly. It was deservedly noticed by the Seceders, that on the same day that Professor Simpson, after having taught errors quite subversive of the gospel, was dismissed without any censure except that he had used "expressions that bear, and are used by adversaries in a bad and unsound sense," the Assembly condemned the above proposition of the Presbytery in the strongest terms, declaring their "abhorrence" of it as "unsound and most detestable."

The Repertory treats the dispute about this proposition, as a very trivial affair. They call it "a mere dispute about the exact order of exercises in the conversion of a sinner, while as to the nature and essence of the work, there was no difference at all." If so, they may at least admit that the Assembly were very wrong in their severe sentence against the opinion of the Presbytery. Something is said by the Editors, in opposition to the proposition, and something also, in its favor, "Forsaking sin," they say, "is involved in the very act of coming." "When a sinner comes to Christ, he comes either forsaking his sin, or cleaving to it." And yet they admit "that the simple act of believing is in the order of nature prior to all acts of penitence or love." And then they give up the question as a metaphysical distinction into which the Scriptures enter not, and which savours "more of the captious spirit of the Schoolmen, than of the simplicity of the gospel."

From these sentiments, we feel constrained to dissent, notwithstanding the respectable source from which they emanate. The order of things is often a main point. It is of great consequence in many of the common affairs of this world, and much more in things which respect our eternal salvation. Christ makes it of consequence, whether the tree or the fruit shall be first made good, and whether the offering of the gift shall be first, or reconciliation to a brother; and the order of gracious exercises, is often noticed as not a mere scholastic distinction, but a reality, and worthy of being carefully observed. "Faith worketh patience, &c." "Add to your faith, virtue; and to virtue, knowledge, &c." In the present case it appears to us plain, that the Scriptures teach that there can be no forsaking of sin, before coming to Christ, and that the opposite doctrine, which is, that sinners should forsake their sins before coming to him, is quite subversive of the true gospel. It would lead to the conclusion that we can do something without Christ; that we do not absolutely need him to save us from all our sins; that we need not, and should not come to him without a price; that we are not warranted at once to believe in him when he is preached, but should prepare ourselves for faith by forsaking our sins; that it is not true, that "Whatsoever is not of faith, is sin," seeing without faith we can forsake sin; and that we must in part, heal ourselves, and then come to the physician. A great part of the controversy between the Reformers and the Papists turned upon a question not unlike the present. It was this, whether works done by the natural man, could entitle him to supernatural grace. If sinners are left to believe that forsaking sin is, in order, before believing on Christ, they will very naturally

regard this forsaking of sin as entitling them to believe on him ; and this too is the popular doctrine of the day, that the promises of pardon are made to certain qualifications, such as repentance and reformation of life. It is a pity that the Repertory should lend its aid so far to doctrines so opposite to the true gospel.

The tendency to legal or Arminian doctrine, manifested in the condemnation of the aforesaid proposition, appeared still more evident in the Assembly's condemnation of the doctrines contained in a book called, "*The Marrow of Modern Divinity*," written by Mr. Edward Fisher of England. Certain passages extracted from this book, were condemned by the Assembly of 1720 ; also in the year 1722, by an act concerning doctrine, confirming and explaining the aforesaid acts of the Assembly of 1720. Some notice has already been taken of this proceeding, in stating the grounds of the process against the Seceders. A full history of this affair would swell to a volume, instead of a few pages of a review ; and it is by no means easy to give a brief account, which will be either clear or satisfactory. We must, therefore, content ourselves with a few remarks, referring those who feel an interest in this controversy, and who wish to see one of the most clear statements, and able defences of the doctrine of the gospel, to the original papers ; particularly, to "a full and true state of the controversy concerning the Marrow of Modern Divinity, as debated between the general Assembly, and several ministers in the years 1720 and 1721. Containing the act of Assembly concerning the Marrow, the representation and petition of the twelve ministers against that act, the twelve Queries agreed upon by the Commission of the Assembly to be put to the said Ministers, answers given in by these ministers to these Queries, authorities of eminent Divines with respect to said queries, and, the controversy concerning the Marrow considered in a familiar dialogue." The reader is also referred to the act of the Associate Presbytery, concerning the doctrine of grace, or to Mr. Gib's Display, in which that act is contained with some slight abridgment.

The object of this act of the Associate Presbytery, is not fairly represented in the Repertory, and they seem less excusable in this instance than in some others, as they appear to have had the Act itself before them, which disavows the object attributed to it. "The more immediate object of this Act," says the Repertory, "was to censure the General Assembly for their treatment of a work entitled, '*The Marrow of Modern Divinity*.'" And again, "It is manifest that the object of this Act was to defend '*The Marrow of Modern Divinity*' from the objections and censures of the General Assembly." Let us hear the account which the Presbytery give of their own design. "The Associate Presbytery did, and hereby do judge it their duty, according to the powers given them by the Lord Jesus Christ as a judicatory of his house, to assert"—what ? The soundness or usefulness of some book ? Not at all ; but, "to assert the truth from the holy Scriptures, and our Standards of doctrine concerning the *free grace* of God, in the Salvation of mankind lost ; in opposition,"—not to unjust strictures upon an obscure author of a former age, but "to the corrupt doctrine vented in some acts of Assemblies, darkening and enervating the same." The Seceders never interested themselves particularly in this book. They never professed to regard it as unexceptionable. Mr. Erskine as we have stated was accustomed to admit that there were unguarded expressions in it ; but they complained that "The Assembly had given a deep wound to the

gospel doctrine of free grace, by condemning several precious and important truths, through the sides of that book." The writings of the greatest heretics, may sometimes contain valuable truths mixed with their errors : and it is surely not difficult to see how these truths are the same in themselves, wherever they are found, and that the condemnation of them, cannot be justified on account of the evil nature and tendency of the book which contains them ; and the defence of them does not necessarily imply the defence of the book, or of any thing erroneous contained in it. It is altogether unfair to represent the act of the Seceders concerning the doctrine of grace, as the mere defence of "The Marrow of Modern Divinity." They believe this to be a book in general sound and useful, but it would not alter the case, if it were of an opposite character. The Seceders complained respecting the doctrines condemned, and of the injury done to the truth, not particularly of the injury done to the book.

The Repertory gives us an analysis of this "act concerning the doctrine of grace," agreeably to their notion of its object. There were six heads of doctrine noticed in the act of the Assembly, under each of which, they accused the "Marrow" of error in passages cited from it. The second of these, though for the sake of order, treated as the first in the act of the Presbytery was,

1. "*Of Universal Atonement and Pardon.*"

Under this head, the Assembly refer to these among other passages of the book which they of course condemn : "The Father hath made a deed of gift and grant unto all mankind, that whosoever of them all shall believe in his Son shall not perish." "Hence it was, that Christ said to his disciples, *go and preach the gospel to every creature under heaven*, that is, go and tell every man without exception, that here is good news for him, *Christ is dead for him.*" "Here," says the act of Assembly, "is asserted an universal redemption as to purchase." But as the Presbytery show in their act, the author clearly teaches the doctrine of particular redemption, and that Christ represented the elect and suffered for them only. And as these passages cannot be understood as teaching a universal atonement, it must be something else, which is intended in the condemnatory sentence of the Assembly. It is obvious that under the misapplied term of universal redemption, they condemn the unlimited offer of Christ to mankind sinners as such ; their view is that Christ is only offered, or granted to persons having certain qualifications, and that the gospel alone is not a sufficient warrant for us to receive Christ as ours. The Presbytery proceeds to prove that there is an unlimited giving, or grant of Christ to all, though many refuse to receive him, and after asserting the truth on this subject, they condemn the following errors in which they consider the Assembly involved by their condemnation of the Marrow : 1. "That the free, unlimited and universal offer of Christ in the gospel, to sinners of mankind as such, is inconsistent with particular redemption ; or, that God the Father's making a deed of gift unto all mankind, that whosoever of them shall believe on his Son, shall not perish, but have everlasting life, infers a universal atonement or redemption as to purchase. 2. That this grant or offer is made only to the elect, or to such as have previous qualifications commending them above others."

"If," says the Repertory, "the Assembly only misapprehended the meaning of the 'Marrow,'—and yet were sound in their own opinions

respecting the extent of the atonement, why bring this forward as a sign of great defection." The preceding notice of the act, is a sufficient answer to this question. The Presbytery considered that the free unlimited offer of Christ, was condemned under the name of "universal atonement."

2. "Concerning the Nature of Faith."

The first head treated of in the act of the Assembly, and the second noticed in the act of the Presbytery, is concerning the nature of Faith. The principal passage cited from the "Marrow," and condemned under this head is this, "Be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankind, he did it for you." In vindicating the truth in opposition to this act of the Assembly, the Presbytery distinguish between the assurance of faith, arising from reflection which respects the certainty of our being believers; and the assurance which is in the nature of faith, which respects the promise of the gospel and is an appropriating persuasion, that Christ is ours in particular. They prove by a number of satisfactory arguments, that there is such an appropriating persuasion in faith, and conclude by condemning various doctrines which they regard as taught by the act of Assembly. "1. That saving and justifying faith, is *not* a persuasion in the heart that Christ is ours, that we shall have life and salvation by him; and that whatsoever Christ did for the redemption of mankind, he did it for us. 2. That all the persuasion in justifying faith, is only *a belief and persuasion of the mercy of God in Christ; and of Christ's ability and willingness to save all that come unto him*: This being such a faith as Papists and Arminians can subscribe unto, in a consistency with their other errors and heresies. 3. That one must first come to Christ, and be a true believer, before he appropriates Christ, and the whole of his salvation to himself, upon Scripture ground and warrant: Whereby the true nature of faith is subverted."

The expressions of the Marrow condemned by the Assembly are said by the Repertory to have been "bold and unwarrantable." It is admitted that they were "bold." So are many expressions used by believers, which have the sanction of the Scriptures. The word of God teaches us to use great boldness, and boldness of the same kind which appears in the expressions of this author. As to these expressions being unwarrantable, we are not prepared to admit it, until something more specific is alleged. The reader's attention is again turned away from the question of the truth to the book. "The Associate Presbytery," it is said, "seem to consider the book as free from error; for they enter into an elaborate defence of every opinion to which objection had been made." And it is added that "this controversy about the nature and object of faith is still *sub judice*, and is intricate and thorny." The editors "do not intend to enter into it, further than to say, that in [their] opinion it has done no good." So it seems they are not willing that it should remain "*sub judice*" any longer, for they have dismissed both sides from the bar with disgrace. But why should this question be regarded as *sub judice* more than a thousand others. It is true there are still disputes about it, and the question may never be settled to the satisfaction of all, but what doctrine of the Bible is not in the same situation? The very existence of the divine Being is disputed, and it may never cease to be a disputed point, yet shall we regard every thing which is disputed

as doubtful, and dismiss the most momentous questions with the summary judgment, the controversy respecting them, "has done no good?"

It is surely of great importance that sinners should be made acquainted with the object, the nature, the warrant, and the evidences of faith. The peculiar relation in which it stands to our salvation, renders a mistake respecting it, like a mistake in entering on our way, which may make a long and painful journey mere travelling out of the road. The receiving or appropriating of Christ, which is the same thing, is a doctrine of vital importance. If saving faith necessarily includes this appropriating persuasion, or acceptance of Christ as ours, on the simple ground of his giving himself to us in the gospel; then he that does not comply with the gospel by thus receiving Christ, is destitute of this saving faith, and if he be encouraged to think that a general belief in Christ, as the Saviour, is sufficient, he will be deceived and ruined.

But though the Repertory professes to dismiss the question without any judgment upon its merits, their defence of Dr. Scougal can only agree with the denial of the appropriating persuasion maintained by the Seceders. In the introduction to this act, the Presbytery had noticed Dr. Scougal's "Life of God in the soul of man" as "a book calculated to lead off from the righteousness of Christ without us, to a righteousness within us, and inward *sensations* as a ground of pardon and acceptance."—"Now," says the Repertory, "we are bold to affirm that none have more injured and dishonored the doctrine of the righteousness of Christ *without us*, than those men who have endeavored to separate it from a righteousness *within us*; not as a ground of pardon and acceptance, which Scougal never taught, but as the end of justification by the righteousness of Christ, and the only scriptural evidence that we have any participation of this righteousness." Passing over the insinuation contained in this extract against the Seceders, and such as concur in their views of grace, we would only ask to what the doctrine advanced in it natively leads. "If righteousness within us be the *only* scriptural evidence that we have any participation of the righteousness of Christ;" then we cannot believe in Christ as *our righteousness* until we have a righteousness within us, unless we believe this without the only scriptural evidence of it. We must then work righteousness before we dare claim the righteousness of Christ. Is not this advocating the very doctrine attributed to Dr. Scougal? Is it not leading to a righteousness of our own as the ground of our trust in Christ for pardon and acceptance? And is it not plainly denying that there is any assurance, persuasion or evidence in faith itself? God is represented in the gospel as giving us Christ and all the blessings of the covenant freely. He brings them near to the worst of men, the stout hearted and those that are far from righteousness without any respect to qualifications, preparations, or any thing else in those to whom this offer is made, except that they are lost and perishing sinners. What is the duty of those to whom this offer is made? Would it agree to this rich grace, or be honorable to this liberal giver, to say, "we will not believe on the ground of the liberality, truth and faithfulness of the giver, we will only believe when we find ourselves in the enjoyment of these blessings. The grace and faithfulness of God in the gospel offer go for nothing with us; the evidence, and the only evidence which will satisfy us, will be the actual possession of the things offered? We will not believe God's word, but only our own experience." Yet this appears to be the very nature of that faith whose *only* evidence is righteousness of life. The doctrine of the Seceders respecting faith as

stated in this act is the same with that of the Confession of Faith and Catechisms which define faith to be a grace, by which "the sinner receives Christ, and rests on him and his righteousness for pardon of sin, and for accepting and accounting of *his person* as righteous in the sight of God for salvation." "Faith receiveth and applieth Christ and his righteousness." "By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." &c. [Larg. Cat. quest. 72, 73, 170, 189. Shorter Cat. quest. 86.]

3. "*Holiness not necessary to salvation.*"

Under this head the Assembly condemned the following expressions of the "Marrow." "If the law say, good works must be done, and the commandment must be kept, if thou wilt obtain salvation, then answer you and say, I am already saved before thou camest; therefore I have no need of thy presence,—Christ is my righteousness, my treasure and my work, I confess, O law! that I am neither Godly nor righteous, but this yet I am sure of, that he is Godly and righteous for me." Again, "Good works may rather be called a believer's walking in the way of eternal happiness than the way itself." This doctrine, says the Assembly's act, tends to slacken people's diligence in the study of holiness, contrary to Heb. xii. 14, &c. &c.

The Repertory only notices here that the Presbytery "strenuously contend" in defence of the sound meaning of the author. What the mind of the editors is, appears from their asserting under this and other heads that the "Marrow" contained the errors alledged by the Assembly. They say, for instance that, "the third error of the "Marrow of Modern Divinity," which the Assembly condemned, was that "holiness is not necessary to salvation." That the book really taught such a pernicious doctrine, will scarcely be supposed by any candid person who reads it. But as we have nothing except assertion to support such weighty accusations, we shall leave them upon that frail pillar; and only add a list of the errors which the Presbytery regarded as implied in the different acts of the Assembly under this head.

"1. That the gospel strictly taken, is a new, proper and preceptive law, with sanction; binding to faith, repentance, and the other duties which are consequential to the revelation of the grace of God. 2. That though the righteousness of Christ only founds our *title* to eternal glory, yet it is our *personal* holiness, or our own obedience to the new law, upon which we obtain the *possession* thereof. 3. That our personal holiness or good works have a *causal influence* upon our eternal salvation, and are a *federal* and *conditional* mean thereof; in which sense the Assembly's directing ministers to preach the necessity of a holy life in order to the obtaining of everlasting happiness, is of very dangerous consequence to the doctrine of *free grace*."

The Presbytery have a reference in their act not only to the act of the Assembly, 1720, above mentioned, but also to the act of Assembly, 1722, which accounts for the notice of some errors not implied in the former deed.

4. "*Fear of Punishment and Hope of Reward, not allowed to be motives of a Believer's Obedience.*"

The passage particularly cited in proof of this charge is this. "Would you not have believers to eschew evil and do good for fear of hell, or hope of heaven? *Answer*—No, indeed,—for so far forth as they do so,

their obedience is but slavish." A great many other passages are referred to.

The Presbytery show that the author did not hold the opinion which the Assembly and Repertory attribute to him. He does not exclude "fear of punishment and hope of heaven" from among the proper motives to obedience absolutely, but only as this fear is slavish, and hath torment, and as this hope is mercenary, and leads men to obedience as the federal or conditional means of obtaining heaven. When it is considered that the system of self love as the great motive to all obedience had been espoused by professor Campbell, and was congenial to the spirit of the times, it will hardly be thought that a suspicion of the soundness of this part of the Assembly's act was groundless. After an illustration and defence of the truth, the Presbytery condemn the two following errors: 1. "That there is a *legal connexion* instituted between the obedience of believers, and their enjoying rewards and escaping punishments temporal or eternal; or, that the Lord deals with them in this matter upon *law terms*: and that their hopes of enjoying the one and escaping the other, are to rise and fall according to the measure of their obedience. 2. That a person's being moved to obedience by the hope of heaven, cannot be said to be *mercenary*, in any other sense than that of a hope of obtaining a *right* and title to it by his own works; and that a believer ought to be moved to obedience by the hopes of his enjoying heaven, or any good, temporal or eternal, by his own obedience as the federal conditional mean and *cause* thereof."

5. "*That the Believer is not under the Law as a Rule of Life.*"

Passages cited in proof.—"As the law is the covenant of works, you are wholly and altogether set free from it."—"You are now set free both from the commanding and condemning power of the covenant of works." The Assembly, 1722, declare, "That it was not the meaning nor intention of the said act in the least to insinuate, that believers in Christ are under the law as a covenant of works; or that they are obliged to seek justification by their own obedience: in regard the Assembly did apprehend, that the author understood by the *covenant of works the moral law strictly and properly taken.*" They also condemn the following proposition, taken from the representation of the twelve brethren; "That the law as to believers, is really divested of its promise of life and threatening of death," adding, "if by the law they understand the moral law, the rule of life."

The Presbytery show that the moral law strictly taken, signifies the covenant of works; that being free from it as a covenant does not imply freedom from it as a rule of life; that these two propositions are not the same, viz. "That believers in Christ are not under the law as a covenant of works," and, "that they are not obliged to seek justification by their own obedience;" else the believer is no more free from the covenant of works, than the unbeliever who is as little obliged to seek justification by his own obedience as the believer. They also shew that while the Assembly of 1722, owned in words that the believer was not under the law as a covenant, they still kept him under the commanding and condemning power of the law equally with the unbeliever, by their virtually asserting in opposition to the Representers, "That the law as to believers is not really divested of its promise of life and threatening of death." They then proceed as under the former heads to assert the

truth, and to condemn the opposite errors implied in the acts of the Assembly.

6. "*The six following Antinomian paradoxes are sensed and defended by applying to them that distinction of the Law of Works, and Law of Christ.*"

"1. A believer is not under the law, but is altogether delivered from it. 2. A believer doth not commit sin. 3. The Lord can see no sin in a believer. 4. The Lord is not angry with a believer for his sins.— 5. The Lord doth not chastise a believer for his sins. 6. A believer has no cause, neither to confess his sins, nor to crave pardon at the hand of God for them, neither to fast nor mourn, nor humble himself before the Lord for them."

The Repertory takes no notice of this part of the Assembly's act in which they have condemned, in several instances, the express language of the scriptures. The author mentions these paradoxes, as expressions which admit of an unsound sense, but may also be sound, according as they are viewed in relation to the law of works or the law of Christ; and as it is only in their relation to the law of Christ, that he defends them, it must be in this sense that the Assembly condemns them. The Presbytery therefore regard the Assembly as condemning the following truths: 1. That believers are not under the law as a covenant. 2. That they do not commit sin as it is a transgression of the law of works.— 3. That God sees no sin in them, as under the cover of Christ's perfect righteousness. 4. That they do not fall under his vindictive wrath. 5. That he does not chastise them as an implacable enemy. 6. That they are not to mourn for their sins as transgressions of the law of works.— Then follows, as under the former heads, a condemnation of the errors involved in the Assembly's act of condemnation.

The remaining part of this act of the Presbytery consists of "a view of evangelical subjection, and obedience to the moral law." The first article treats of the obligation, the second, of the evangelical grounds of obedience to the law, and the third, of the connexion betwixt God's covenant of grace and our covenant of duties, and the influence which the one has upon the other.

Having long been accustomed to regard this act as containing a most clear illustration and defence of the true doctrine of the gospel, we were sorry to find it meeting with no more favor from the editors of such a respectable work as the Repertory. It is evident they do not coincide with the doctrines of the act, and this may in some measure account for their regarding it with less favor than the "Act and Testimony;" and for their considering its spirit as somewhat captious and antinomian. Perhaps as they regard some of the chief points of the controversy not only as thorny, but useless, they may not have given them that attention which they have bestowed on many other subjects; and they might, upon more careful investigation, discover the doctrine of this act to be more agreeable to truth than they had supposed. If so, they would, no doubt, entertain a more favorable opinion of its spirit and character.

It is readily admitted that there is much darkness in the minds of many in respect to the gift of Christ in the gospel to sinners as such; there is also much difficulty in bringing them to understand it. But whence does the difficulty arise? Is it not from the god of this world, and the spirit of this world blinding their minds, and keeping them from knowing "the things which are freely given to them of God?" There is nothing

difficult in the doctrine itself. In other cases we can easily understand the nature of a gift; and if any one were making us a present, we could see without any teaching that, terms, conditions and qualifications had no place. If the thing were offered, and we should begin to mention such things, would not the giver at once reply, "what do you mean by talking of terms, and qualifications, and conditions? I am offering nothing as a premium, nothing as wages, nothing as an article of sale or bargain: it is a gift, which of my own free will I grant to you." If the person to whom it is offered still say, "but still it cannot be mine unless upon the condition that I accept of it, and I can have no reason to believe it mine until I have it in my hands, and from use obtain the "only evidence" of possession;" would not the giver regard this as trifling with his offer, and unreasonably questioning his truth and good will? Would he not reply; "The thing offered, is offered without any condition, and if you respect my word you can have no reason to question this; but if you will not believe and accept what I give you, the gift will remain with me." The application of this case to the question in dispute, might be easy; yet many will not see it, and yet we hope that not a few who have not distinct, yet have not unsound opinions on this subject.

THE ACT FOR RENEWING THE COVENANTS.

An overture for the renovation of the National covenant of Scotland, and the solemn league and covenant was approved by the Associate Presbytery, October 1742, at the same time that the act respecting the doctrine of grace, was passed. But owing to objections by Mr. Nairn, this overture was not completed, and finally enacted till December 1743. On the 28th of this month, all the ministers of the Presbytery engaged in the solemn work of covenanting; and afterwards, Feb. 1744, they recommend the observance of it to their congregations; accompanying this recommendation with suitable directions.

Though these proceedings are related by the Repertory, they give us no opinion respecting them. This is on various accounts to be regretted. There are two things which appear to be among the most favorable indications of a true reformation: the one is, the resolute cleaving of the soul to God, expressed by public and solemn covenanting; the other is, its determined opposition to all his enemies expressed by a faithful testimony against corruptions and defections. We hope not to be suspected of a disposition to flatter when we add, that we regarded something of both these favorable indications, as appearing in the late "Act and Testimony" of some of our brethren in the general Assembly. If we seem forward to notice what we judge to be the faults of others, we wish also, to be forward when opportunities occur, to show that this is not from a spirit of malice or envy, by also testifying in favor of that which we judge to be right. It was not the mere name, but the spirit of this testimony by which we were gratified. There was in it an open and direct appearance against prevailing errors, a duty in a great measure neglected in times past; and though this explicit appearance against error was not so extensive as was to be desired, yet not only as individuals, but as a church we willingly, publicly, and unanimously recognized it as indicating the spirit of reformation, and we are ready always to rejoice in such a spirit wherever, and with whatever degree of fruit it is found. And as the spirit of reformation appears in the aforesaid deed, in the explicit opposition made to error, so also in its containing something of the nature of public religious covenanting without the express form. It was virtu-

ally on the part of all who signed it, a bond and pledge, that they would abide by God and each other, in holding the truths of his word in opposition to the errors specified. There seems also to be something of the providence of God, in the season of this event deserving notice. This Testimony was framed and published, soon after a large portion of our brethren in Scotland had, for the sake of union, dropped the one which they had hitherto maintained, and in consequence of their uniting without a harmony of sentiment, were unable to agree upon another; so that they no longer testify judicially against prevailing errors. They still indeed have a book sometimes called their Testimony, but not entitled to the name, as it has never been enacted, or recognized by them as a standard and term of communion. Now at the time that our brethren in Scotland were forsaking this duty, it seemed to be a token for good, that the Lord was raising up some in this land to attend to it; and as our brethren there, were also forsaking the covenants of their fathers, so we hoped there would be a spirit here which would call forth these deeds from that obscurity and disgrace in which the enemy had sought to bury them. And after all that may be said and supposed of our sectarianism, we hope we are not utter strangers to the spirit in which John said "He must increase, but I must decrease." If the cause of God prosper, it may well be a small matter to us, what societies flourish or decline. As our fathers appealed to the "first free, faithful and reforming General Assembly of the church of Scotland," so we have no objection to transfer the appeal, and lodge our cause in the hands of the first free, faithful and reforming General Assembly of the United States. If both they and we were brought to such a pure regard to truth as should animate us, it would be of very small consequence whether we should all become Seceders, or all, General Assembly Presbyterians.

It is gratifying to find these covenants of our fathers, and the renovation of them mentioned in the Repertory without any marks of contempt, or even of opposition. There is no appearance of that spirit which condemned these covenants to be ignominiously burnt, and pursued with relentless fury, all who had sworn and would not renounce them. Yet it would have been still more gratifying if our brethren had seen proper to express their approbation of these deeds,—may we not say,—deeds of their fathers and of ours. These persecuted Presbyterians professed in their covenant to give up themselves, their land and their offspring to be the Lord's. They regarded this transaction as binding the souls of their posterity forever. Would our brethren be willing to disown the ecclesiastical paternity of these martyred Presbyterians; or, will they own them, and yet deny that they did well in this surrender, which they made of themselves and their children; or, will they acknowledge their right to do as they did, and yet renounce their deed? May we not hope that the present state of things will bring some at least to look back to the ancient times, and to consider what Presbyterianism was in its purest and best days? The corruptions which prevailed and distracted the church at the time of the Secession had this effect upon the Seceders. They had in common with others in a great measure forgotten their covenant with God, and his wonderful works in the days of their fathers, they were floating down with the stream unconsciously, till aroused by their near approach to shipwreck and ruin, then they began to consider more attentively the former times, and to observe from whence they were fallen. The late disturbances in Scotland have in like manner once more called the attention of some of the sons of the Establishment

to the covenants of their fathers ; and desires have also been expressed to have these covenants renewed. In a letter to the writer, dated March 28th, 1835, the late Dr. M'Crie makes the following remarks: " We are in a very singular state in this country, both politically and ecclesiastically. The Voluntary agitation has done greater good to the Establishment than to the Secession. It has roused the ministers of the established church to greater diligence in their pastoral duties, and made them look back to the history of their church in her purer times. Some of the speeches delivered by them at their public meetings are quite novelties from that quarter,—covenanting and the covenants spoken of with the greatest respect, and wishes for their revival unequivocally expressed. I do not mean that this is general, even among the evangelical party which has been rapidly increasing for some time back. On the other hand, the Seceders, by joining in voluntary associations with Independents, Baptists, and other classes are losing fast all that distinguished them formerly, and sinking into latitudinarianism, and indifference to a public cause. And though I trust they still retain their love to evangelical doctrine, and attend more to ecclesiastical discipline than the established church, yet considering their numbers and the infection of example, there is reason to fear that they have already suffered in these respects also, and that they will suffer still more."

Perhaps the troubles of our brethren in America, and the profane attempts of such men as Sir Walter Scott, to heap disgrace on our Presbyterian fathers, and the covenants for which their blood flowed so profusely, may be overruled to similar good ends. These efforts of enemies from within and from without, may call the attention of the friends of truth to those glorious, though troubled times, when men loved not their lives unto death, and resisted even unto blood striving against sin. And if their attention be powerfully called to those times, they will without fail consider as of the first importance, the scriptural example set, of returning to the Lord and laboring for the reformation of his church by public and solemn covenants. There will be no radical cure till there is a searching into the root of the disease ; and no hearty returning to the Lord till we go back to the beginning of our defections. And in our opinion, the beginning of the defections of Presbyterians since the period of these covenants has always been in forgetting them, and every degree of revival may be measured by the degree of attention given to these deeds. Whenever there has been an attempt to break asunder these bands, and cast away these cords, there has been a rapid progress in declension. On the other hand, whenever any have been brought back, one of the means of drawing them, has been the calling of these deeds to remembrance. It is especially to churches that it is said, "Remember therefore, from whence thou art fallen, and repent and do the first works,—Remember how thou hast received and heard, and hold fast and repent." (Rev. ii. 5. iii. 3.)

THE ANSWERS TO MR. NAIRN'S REASONS OF DISSENT.

While the overture for renewing the covenants was under consideration, a difficulty arose about a paragraph in the "acknowledgment of sins," in which there is a confession of the evil of what is called the "Anti-government system." A small society of people had set themselves not only against the acknowledged corruptions of the civil government, but had opposed the duty of submitting to it in its lawful commands. They had at this time only one minister, Mr. M'Millen, who

had been cast out of the communion of the established church, but as we may learn from Mr. Boston's memoirs and other sources, they had something of the zeal attributed to the Seceders for extending their party, and a few of those who had united with the Seceders, had subsequently connected themselves with this society. Mr. Nairn appears to have adopted their sentiments, and finally joined with them, though he soon afterwards deserted them. When the act for renewing the covenants passed, it was by the unanimous vote of all present except Mr. Nairn, who wished to dissent on account of the aforesaid paragraph. In this paragraph after an acknowledgment of the sins of the rulers it is added :

"—So we desire to be humbled for the dangerous extreme into which some have gone, of impugning the present civil authority over these nations, and subjection to it in lawful commands, on account of the want of those qualifications which magistrates ought to have, according to the word of God and our covenants; even though they allow us in the free exercise of our religion, and are not manifestly unhinging the liberties of the kingdom; an opinion and practice contrary to the plain tenor of scripture, and to the known principles of this church in her confession and covenants, and of all other reformed churches: And that some few carry their zeal against the defections and evils of the times, to the dangerous extreme of espousing principles in favor of propagating religion by offensive arms; quite contrary to that disposition which ought to be in all the professed followers of Christ, who came not to destroy men's lives but to save them."

Mr. Nairn was persuaded when the act was passed to withhold his dissent, but at the next meeting of the Presbytery he presented it, and withdrew. On Sept. 29th 1743, the Presbytery adopted answers to his reasons of dissent. These reasons embraced two grounds of complaint. The first complaint related to the manner in which the covenants were to be renewed which he insisted should be in the same words in which they had been originally sworn, else it would not be a renewing of the former covenants, but a new and different deed. The second complaint related to the acknowledgment of the present civil rulers, and subjection to them in their lawful commands, which he regarded as sinful on account of their not having certain scriptural qualifications.

In their answers, the Presbytery,—more at length than the difficulty of the question seems to require, though not perhaps more than tenderness would justify, show that the use of the precise words of the former covenants was neither necessary nor proper; that Mr. Nairn himself in some things did not urge this, and in other things urged the continuance of the words where he could not employ them according to their meaning. He was for retaining the civil part of these covenants in which subjection to the civil authorities was recognized while at the same time he was for disowning the civil authorities presently in being, and for regarding his professed subjection as to a magistrate who might hereafter be, or who might never be. He was for holding on to the words, and letting go the meaning of the words, a thing absurd in itself, and at war with the history of the renovation of covenants mentioned in the Scripture, and in former periods of the church. Such a scrupulous adherence to the form of words had not been manifested by their fathers, but sometimes new bonds were framed after the lapse of no more than five or nine years. The Presbytery, also insist that according to their act the former covenants would be properly renewed as the act recognized the

obligation of these deeds, and alter them only so far as to suit them to their present circumstances.

Mr. Nairn objected to the omission in the covenant of that part which obligates the covenanter to "endeavor the extermination of Popery and Prelacy," though an abjuration of these evils and an engagement against them were retained. The Presbytery answer that the word "extirpation" had of late been used in a sanguinary sense for propagating religion by offensive arms, quite contrary to the mind of the reformers; and that if they were so disposed, they had not the concurrence of the civil powers for such a purpose. The complaint against omitting the civil part of these covenants they show was peculiarly inconsistent in Mr. Nairn as he denied the authority of the present civil rulers to be lawful and binding; so that his covenanting to be subject to them (understanding no such civil powers as were in existence) would be a solemn mockery of the most High. And it may be added, that he, and those associated with him under the name of Reformed Presbyterians, have very rarely been guilty of such an inconsistency as the mode of covenanting for which they plead would imply. While they retain the name of Covenanters, the practice of the duty implied in the name is altogether neglected.

The second ground of Mr. Nairn's complaint related to the acknowledgment of the civil authorities which he regarded as sinful. The Presbytery in their answers prove that though the government was corrupt and guilty of covenant violation, yet it was lawful to be subject to it in all its lawful commands. They state their views of what the civil government should be in the following words: "As it was once a peculiar duty of the *Jewish* nation, so it is peculiarly incumbent upon every civil state whereinto christianity is introduced, to study and bring to pass, that civil government among them, in all the appurtenances of its constitution and administration, run in an agreeableness to the *word of God*; be subservient unto the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the church: As otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel." It is evident that in this statement no parallel is intended between the Jewish nation, and what christian nations should be, but only an induction is made from parity of reason. If the civil constitution of the Jews was so framed as to be agreeable to the divine law, so in christian nations, no law should be made in prejudice to the laws of Christ's kingdom. We have quoted the above statement that the reader may judge for himself, whether there be any just foundation for the account which the Repertory gives of these reasons and answers. "The whole of the dispute" say they, "proceeds upon the principle that civil government have a right and power to regulate the affairs of the church: and that there exists a union between church and state; which principle is entirely discarded by all parties in this country." If there were any just ground of accusation against this act, it would be the reverse. It has much more appearance of giving the church "a right and power to regulate the affairs" of the state, than of giving this right and power to the state over the affairs of the church. But the object of the Seceders in this act was neither to maintain such a power to belong to the one nor to the other. They speak of the church and state as two powers, each of which is independent in its own proper sphere. What is commonly understood by union of church and state, was what the Seceders were opposing and not advocating. They regarded the church and state as admitting of a union which was for their mutual advantage, but

were not at all in favor of such a union as would give to either, the power of interfering in the proper department of the other.

It is true the Seceders were not opposed to an establishment in every sense of the term. They had belonged to the establishment of Scotland. They were settled and supported according to the laws of it; and they did not secede on account of this as a grievance. Yet they gave clear evidence, before their separation as well as after it, that they were opposed to every thing in an establishment which was oppressive, and contrary to the will of the people. They were for the right of the people to choose their own rulers, both in the church and state, and of course to determine what degree of connexion there should be between them; for if the people have the right of choosing, they must have the right of determining what the principles of those men shall be, whom they will choose. Of course, the Seceders could only have been in favor of a *voluntary* establishment. Whatever may be thought of their opinions on this subject, one thing is evident, that these opinions were much more moderate and republican than those which were generally prevalent at that time. Nor is it fair to reason from the state of things in this country, where there is such a diversity of religious professions, to the state of things in such a nation as Scotland, where a particular system of doctrine, government, and worship, was almost the unanimous choice of the people. It might be proper in such a case to do that which in other circumstances would be quite contrary to propriety and justice.

After some historical statements of the corruptions with which the civil government was chargeable, the Presbytery in their act proceed to state the question between them, and those who maintained anti-government principles. They say the question is not, whether we shall own the authority of mere usurpers or tyrants; whether we shall disobey rulers in unlawful commands, and defend ourselves against their attempts to oppress us. Nor is the question what magistrates ought to be; or whether the present civil government be chargeable with corruptions. Nor is it whether it be lawful for us to swear the present oath of allegiance to the civil government; which the Presbytery acknowledge they cannot do. But the question, is, Ought we to acknowledge the civil authority of the said government, in the administration and commands of it which are lawful; and to yield subjection to it in these circumstances?

Mr. Nairn maintained the negative of the above question. The Presbytery at considerable length defended the affirmative. Their first argument is taken from the "plain tenor of the Scriptures." They adduce Scripture precepts. Prov. xxiv, 21. Eccl. x. 4. Luke xx. 25. Rom. xiii. 1-7. Titus iii. 1. 1 Pet. ii. 13-17: and they allege the agreement of their precepts with other scriptures. They adduce Scriptural examples of such subjection as is defended. They show the perpetual obligation of these precepts, and that the examples also bind us to imitation. In a second article they show the agreement of their views with the principles of all the Reformed churches, and particularly of the church of Scotland in various periods to which they refer, viz. the period of reformation from Popery, the period of reformation from Prelacy, and the period of the late persecution.

As the act respecting the doctrine of grace was a seasonable defence of the grace of Christ as our Saviour, so these answers form a clear exhibition of what is due to him as our King, and of the subjection which we owe to those who are under him in the government of the nations and churches. But as there are very few who now hold the doctrines

which these answers so ably refute, it seems hardly necessary to dwell upon them; we have accordingly done little more than give the sum of what they contain.

(*To be continued.*)

ART. II. *Proceedings of the Associate Presbytery of Pennsylvania, 1789.*

MR. EDITOR :

The subjoined proceedings of the Associate Presbytery of Pennsylvania, in the case of the Rev. Matthew Henderson, minister of the gospel at Chartiers, (now Canonsburgh,) Washington Co., Pa., are worthy of being preserved as a part of the early history of the Secession church in this country. The greater part of the original records of the Presbytery of Pennsylvania, being now lost, this fragment of history may occupy to advantage, a page or two in the Monitor. It will be read with interest by some at least, if not by many of your readers. It would, probably be difficult to find at this time, another copy of these proceedings, besides the one now in the possession of the writer of this notice, for the use of which with other valuable fragments, he is indebted to the politeness and the care of the family of Mr. James Foster, of Hebron, N. Y.

This scrap is worthy of being preserved, and of a place too in the Monitor, on another account. It shows the manner in which ecclesiastical business was conducted in those times, which is highly honorable to the faithfulness of the court, and the candor and sincerity of the individual concerned. But how different from the spirit and practice of our times! The church court now, that would in the exercise of discipline, require a minister, or a private church member, to acknowledge *he had sinned*, in abandoning his profession, or indeed, almost any other disregard of former religious engagements, would run the hazard of calling forth the sneer of some infidel anonymous ecclesiastical pamphleteer, or being denounced as persecutors by the political scribblers of the day. Witness the case of the [General Assembly Presbyterian] Synod of Philadelphia, in their dealing with the Rev. A. Barnes, and other examples which might be specified, but enough of which your readers can call to recollection. In so short a period has the spirit of the world predominated over the spirit of the gospel.

As this paper may be read by some not particularly acquainted with the the history of the Secession church in America, it may be proper to inform them that the Associate Presbytery of Pennsylvania, at the date of these proceedings, constituted the highest court of the Secession church, in America; and all the ministers, at that time, belonging to the church with the exception of the Rev. James Clarkson, were present at the meeting referred to: they were five in number. These venerable fathers, worthies of other times, have all, one only excepted,* some time since, ceased from their labors. But they have all left behind them names, the good savor of which is still fragrant to many who heard

* The venerable Mr. Whyte, of Argyle, N. Y., now in the 81st year of his age, and who has consequently exercised his ministry longer in America than any other minister now living, in the Associate church. The Rev. R. Laing of Bovina, N. Y., is probably about two years an older man.

from them, the words of life, and learned the law at their mouths. And the ruling elders present, were in their places not less distinguished as able and faithful advocates of that order and discipline, which is inseparable from the consistent maintenance of the principles of the Secession church. They too, have gone to their rest.

The circumstances of the case to which the extract refers, were briefly the following:—Mr. Henderson had been a minister of the Associate Presbytery of Pennsylvania, previous to the year 1782, when the coalescence took place between some members of the Associate Presbytery and the Reformed Presbyterians, which gave rise to the body, since known as the Associate Reformed, in this country.* Upon the new body's profession still to adhere to the doctrines and principles, which had been previously maintained by the Associate Presbytery, in connection with the Generaal Associate Synod of Scotland, Mr. Henderson and others were induced to fall in with the union. Trusting, that when the new Society would favor the public with the statement of its principles, which its members were still promising to the people, it would be able to vindicate the course pursued, as consistent with their former ecclesiastical engagements and principles; and as a step necessary to be taken at the time. For the principal effect of this union was to add another to the divisions of the church, already lamentably so numerous. But Mr. H. being disappointed in his expectations in this respect, was led to a more serious review of the step, which he had taken. And the result was an application to be received again into his former standing, in the Presbytery of Pennsylvania. I regret that I am not able at present to lay before your readers, Mr Henderson's letter to the Presbytery, in which, he makes the statement of his own case. In hopes of obtaining a copy of that letter, I have delayed this communication longer than I had intended. Enclosed, are the proceedings as extracted and published by order of Presbytery.

J. P. M.

Proceedings of the Associate Presbytery of Pennsylvania, concerning the receiving of the REV. MATTHEW HENDERSON, Minister of the Gospel at Chartiers, into Ministerial and Christian Communion with them. To which are added, two Letters; one to Mr. Henderson, and one to the People of Chartiers.

In the Church of the Associate Congregation at New-York, Oct. 19, 1789.

At which time and place the Associate Presbytery of Pennsylvania being met, and constituted with prayer by the Moderator, the Rev. Mr. Thomas Beveridge; sederunt, the Rev. Messrs. William Marshall, David Goodwillie, John Anderson, and Archibald Whyte, ministers, William Young, and George Gosman, elders.

Mr. Marshall laid before the Presbytery, a petition and representation from the Rev. Matthew Henderson, of Chartiers, in the state of Pennsylvania, in which petition and representation, Mr. Henderson confesses his sin in departing from his former profession, and expresses his desire to be humbled before God for it; declaring his approbation of

* It would seem that the fact respecting the rise of the Associate Reformed Church in this country, is unknown to many of the members of that society. The writer of this note, has frequently conversed with members of that church, who were under the belief that, the Associate Reformed, was only an American branch of the Burgher Synod of Scotland; in the same way that the Associate church in this country emanated from the Gen. Associate Synod of Scotland.

the Testimony maintained by this Presbytery—of the Act of the Associate Synod in Scotland explaining the connexion between this Presbytery and that Synod; and further earnestly beseeching this Presbytery to restore him again to our fellowship.

The Presbytery having entered on the consideration of this petition and representation, after reading sundry other papers transmitted to them by *Mr. Henderson*, and hearing the mind of members on this subject, adjourned till to-morrow at ten o'clock, to meet in this place.

Closed with prayer.

October 20th, 1789; in the same place, at ten o'clock in the forenoon.

The Associate Presbytery being met, and constitute with prayer, by the moderator, sederunt as above. The Presbytery resumed the consideration of *Mr. Henderson's* petition and representation, and after further reasoning and deliberation on the subject, a brother was employed in prayer, for light and direction from the Lord in this affair. The moderator then stated the following question: "Shall *Mr. Henderson*, in answer to his petition, be received into Christian and ministerial communion with this Presbytery?" The roll being called, it was carried unanimously, *receive*. Wherefore the Presbytery judging *Mr. Henderson's* free acknowledgment of the offence he had given, in departing from his former profession; the declaration he has made of his hearty attachment to our received principles, and his earnest desire to be received into the fellowship of this Presbytery; to be sufficient grounds for his admission, did, and hereby do receive the said *Mr. Matthew Henderson*, into Christian and ministerial communion, accordingly. His personal absence, owing to his distance from the place of this meeting, to his age, and to his frailty, being no sufficient bar in the way of his admission.

The Presbytery then agreed to write on this subject to *Mr. Henderson*, and also to the people in *Chartiers*, *Mingo-creek*, and *Mill-Creek*, who are under the inspection of this Presbytery.

Closed with prayer.

Extracted by

WILLIAM MARSHALL, Pr. Cl. p. t.

To the REV. MATTHEW HENDERSON, minister of the Gospel at Chartiers, Washington county, Pennsylvania.

REV. DEAR BROTHER,

The inclosed minute of this Presbytery, will inform you that the prayer of your petition was unanimously granted by us. We entertained no doubt about your integrity in this matter. It would have been very agreeable to us if you had been present; but considering your distance from the place of our meeting, your age and your frailty, we judged your absence not a sufficient cause to hinder you from being without any further delay, admitted into our fellowship. We shall represent your case to our brethren, the General Associate Synod in Scotland, in such a manner as we trust will entirely remove the offence which your conduct in these past years has given to them; and we hope that your conduct in time to come, will be such as may justify us in doing so. We are all liable, as well as you, to wander out of the straight path, especially in such a cloudy and dark day as this, in which we live. We ought to learn from the slipping of our feet, to take heed

unto our way ; to trust less in ourselves, and more in him who keeps Israel.

It is not altogether unknown to you, that we lie under much reproach, and are exposed to many troubles and temptations. In returning to us, a participation with us in affliction may be expected ; but however unworthy we are, and however much we need chastening, yet as to the hatred of those who rise up against us, and endeavor to suppress the Testimony we maintain, we may, with some confidence affirm, that it is causless, and will not hurt us. The reproach of Christ is better than the flattery of the world. You will find it comfortable in the decline of your life, to be found aiming at faithfulness in the work of your Lord and Master Jesus Christ, whom you have served from your youth. As your ministry was not without acceptance and usefulness, at the time of your entering into the public service of the gospel, we pray God that it may be made more so now, when the evening of your day draws nigh.

You will see the propriety of intimating to your congregation what has been done by the Presbytery, in answer to your petition, and of giving what assistance you can to those in your neighborhood, who are under the inspection of this Presbytery. It was not in our power to afford any of them sermon this ensuing winter. We shall do as the Lord gives opportunity afterward.

Our next Presbyterial meeting is at *Philadelphia*, April 28th, 1790, and as it is proposed to take into consideration, the Overture published by us some years ago, concerning an acknowledgment of sins, and engagement to duties, if it is practicable for you to attend, we hope you will not fail to be there. We published that Overture at a time when the storm blew very hard in our face ; and though many difficulties appear in the way of our proceeding further in that matter, yet we would, in the strength of the Lord, and in obedience of his command, aim at going forward.

That the Lord and Head of the church, may enable you and us to act with one heart and soul in his work, is the prayer of your brethren in Christ.

Signed in our name, and by our appointment,

THOMAS BEVERIDGE, Moderator.

New-York, Oct. 21, 1789.

To the People of Chartiers.

DEAR FRIENDS,


Many and various are the devices of Satan for turning us aside from the paths of truth and duty, and the Lord's people are in danger of being carried away in a great measure with them. On which account so much of the Scripture is taken up in warning us to be on our guard against such devices. That the late union which gave rise to the Associate Reformed Synod, was an instance of this kind, cannot be consistently denied by any who are desirous to keep the word of Christ's patience, or who allow that it is our duty, as a church, to contend earnestly for the faith once delivered to the saints ; that is to contend for it, as the Lord enables us, in all the ways of his appointment, particularly in the way of a steady and consistent adherence to a seasonable Testimony for his despised truths. Schemes of this kind, falling in with the bent of our corrupted nature, are too commonly successful, especially at a time of prevailing deadness and carelessness among church members. Many who had professed adherence to the cause wherein this Presbytery is

engaged, were drawn unwarily into an approbation of the Union and Constitution of the Associate Reformed Synod; thus, in effect, overthrowing what they had formerly been building; and, for several years past, have continued to justify their course of backsliding. However, amidst all the grounds of the humiliation with ourselves and our brethren who have left us, it must be acknowledged as matter of thanksgiving, that much of the divine mercy has been manifested, in regard that some have been kept in the hour of temptation; and others have been recovered. An instance of the kind last mentioned, is the subject on which we now have the satisfaction to write to you. We have sent you herewith a copy of a minute of this meeting, respecting the case of the *Rev. Mr. Henderson*; by which you will see we have fully received him into Christian and ministerial communion with us. His acknowledgment of his sin in going so far along with some brethren in their backsliding course, his entire approbation of our Declaration and Testimony, and of the Act of the Associate Synod concerning our connection with them; together with the knowledge that some members of Presbytery have of his mind, by conversation with him, leave no room to doubt of his being a hearty friend to the cause and testimony we are endeavouring to maintain. The Presbytery did not deem it necessary to insist on his personal attendance, in order to a compliance with his earnest request to be admitted into our communion, considering his age and his distance from the place of this meeting, considering also that, if he had been personally present, we could have required no further satisfaction of him than he has given us; and considering that the state of the Lord's people in your part of the country, required something to be done in his case without delay. Wherefore we earnestly beseech you to receive him as one of us. A due regard to the honor of Christ, to his cause, to our brother himself, to your own souls, rendered it necessary to withdraw from him, while he was connected in church communion with those who are opposing the Testimony of Christ, which they formerly espoused. But now that, through the divine mercy, he is disentangled from that snare, the same considerations will engage to give him all encouragement in the Lord's work, particularly, by a diligent attendance on his ministry, and continual prayer. By his restoration the Lord is anew giving you a pastor, under the banner of a Testimony for truth. As you would desire to improve your privileges, let your love to him and the testimony of Jesus be confirmed. May the grace of our Lord Jesus Christ be with you. *Amen.*

Signed in our name, and according to our appointment,

THOMAS BEVERIDGE, Moderator.

New-York, Oct. 21, 1789.

 The Letters to the People at Mingo Greek and Mill Creek, are the same as the above, except a small variation in the close, as they could not attend stately on Mr. Henderson's ministry.

ART. III. *Wresting the Scriptures.*

I had for some time been meditating a communication to the Monitor on "Wresting the scriptures" in which I intended to notice. 1. How

heretics do so for the support of their errors. 2. How hypocrites do so for quieting their own consciences and deceiving fellow men. 3. How ministers do so in the choice of texts, to show their wit and make the ignorant wonder. 4. The sin of doing so. I do not at present feel well enough to fill out this method, but I lately happened on a passage in A. Booth, which touches on the third of these heads, considerably to my notion; I send it as a selection, with a note or two added.

A. B. C.

"Wresting the Scriptures in the choice of Texts."—From A. Booth.

"Some of different communions, have deliberately acted as if the preacher's work were a mere trial of skill, and as if a pulpit were the stage of a harlequin. To display the fertility of their invention, they have selected for texts mere scraps of scripture language; which, so far from containing complete propositions, have not, in their dislocated state, conveyed a single idea. Upon these they have harranged, while the ignorant multitude have been greatly surprised that the preacher should find so much, where common capacities perceived nothing.— Sometimes these men of genius will choose passages of scripture expressive of plain historical facts, which have no connection with the great work of salvation by Jesus Christ, and handle them, not professedly by way of accommodation, for then it might be admitted, but as if they were sacred allegories. Such historical facts being *spiritualized*, as they love to call it—doctrines, privileges, duties, in abundance, are easily derived from them. Nay, so ingenious are preachers of this turn, that it is no hard matter for them to find a great part of their creed in almost any text they take." Note. This practice is found in latter as well as in former days, and those who follow it are no less curious and ingenious than ever. One chooses for his text John xx. 7. "And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." From which he clearly proves the power of the civil magistrate in matters of religion. At another time you will find the subject of his discourse in Exod. xv. 17. "And they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped there by the waters." And the same doctrine is here more fully set forth. Another preaches from Judges, iii. 20. "I have a message from God unto thee." From these words he proposes to show the true nature of Christ's sufferings, that they were not vicarious, not a strict and proper satisfaction to divine justice, &c. Another brings his most forcible arguments for infant baptism, from Rev. vii. 4. "And I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Finally, one calls the attention of his hearers to 1. Chron. i. 1. "Adam, Sheth, Enosh," from which he undertakes to illustrate the perfection and happiness of man in his original condition, his sinfulness and misery in his fallen state, and in a word to give something like an outline of "Human nature in its fourfold state."

"Thus they allegorize common sense into pious absurdity. It might, perhaps, be too barefaced, though it would certainly suit the vanity of such preachers, were they frequently to address their hearers on the pronominal monosyllable I; and there are two passages of sacred Writ, where it occurs in the most apposite manner. The former would make an admirable text, the latter a noble conclusion; they are as fol-

lows: "*such a man as I*—Is not this great Babylon that I have built?" Mr. G. Gregory when animadverting on the conduct which is here censured, says "It is dangerous on any occasion to depart from the plain track of common sense; and there is no attempt at ingenuity so easy, as that which borders upon nonsense. It is one of the mean artifices of barren genius to surprise the audience with a text consisting of one or two words. I have heard of a person of this description, who preached from *Jehovah Jireh*, and another from the monosyllable *But*. These are contemptible devices, more adapted to the moving theatre of the mountebank, than to the pulpit; and can only serve to captivate the meanest and most ignorant of the vulgar." Sermons, introduction. p. 14, 15, 16.

"Others, and often the same persons, frequently use the gestures of the theatre, and the language of a mountebank, as if their business were to amuse, to entertain, and to make their hearers laugh. Extravagant attitudes, and quaint expressions, idle stories, and similes quite ludicrous, appear in abundance, and constitute no small part of the entertainment furnished by such characters. But in what a state must the consciences of these people be, who can deliberately, and with premeditation act in this manner? Or, what must we think of their petitions for divine assistance in addressing the people, when they intend thus to treat them? Such a man serves not our Lord Jesus Christ, but his own interests in some form or other. He may wish for popularity, and perhaps may obtain it from the ignorant multitude; but people of sense and of piety will consider him as disgracing his office, of affronting their understandings, and as insulting the majesty of that Divine presence in which he stands. It may perhaps be said, this kind of trifling has its use. It is a means of exciting curiosity, and of drawing many to hear the gospel, who might not otherwise have the least inclination so to do. Such, I presume is the chief reason by which preachers of this cast endeavor to justify themselves at the bar of their own consciences. In answer to which, a repetition of that capital saying, "*My kingdom is not of this world*," might be sufficient, for that must be a wretched cause, even of a secular kind, which needs buffoonery to support it. To trifle in the service of God, is to be profane."

Note. As there is at all times more or less inclination with some in the church, to the style of preaching above described, it would be well if such preachers would occasionally read over that part of the directory for the public worship of God, agreed upon by the Westminster Assembly, which speaks "of the preaching of the word." In which it is laid down, that "the subject of his sermon shall be some text of scripture, holding forth some principle or head of religion"—that he is to "look diligently to the scope of the text"—"in raising doctrines from the text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that text, that the hearers may discern how God teacheth it from thence.—Thirdly, that he chiefly insist upon those directions which are principally intended, and make most for the edification of the hearers," &c.

Let them consider how agreeable these doctrines are to scripture and sound sense, and then how the practice in question consists with them or with ordination vows to observe them. Finally, let them consider the great sin of wresting the scriptures.

ART. IV. *Brief Expositions of Important Texts.*

Psalm, 1. 1. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Or, as it is more correctly rendered in our metrical version: "That man hath perfect blessedness, who walketh not astray in counsel of ungodly men, nor stands in sinners way," &c. This book of psalms, or book of *praises*, commences with a description of the blessedness of the godly man. It points out, not the way in which a sinner is justified, and by sovereign grace, made to differ from the lost and the dying around him; but the sincerity of his faith, as evidenced by his works. These works do not justify, but prove his possession of the faith which is the gift of God, and is inseparable from justification. In this way, the sincerity of his profession is justified by his works before men *now*; and thus will his faith be justified by his works, on a judgment day. The evidences of a justified state, are here described as not walking in the council of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful, but delighting in the law of the Lord.

Those who are not justified, not blessed, are first described as "*ungodly*." These are such as fear not God,—Gallios, who neglect the blessed gospel, and "care for none of these things." Not to walk in their councils, is to refuse to sit in their assemblies, to receive their principles, or act on their maxims and laws. Such careless ones, who, in the pursuit of perishing pleasures can say peace, peace, when on the brink of perdition,—who though wise for this world, are yet fools and blind in reference to eternity; will soon, following these maxims of worldly policy, learn to "*stand in the way of sinners*."

By *sinners* are here intended open and bold transgressors, who not only neglect God's laws, like the "ungodly," but delight in evil courses, and plunge into the grossest crimes. Wicked in heart, and profligate in life, they first omit duty, and then like the sinners spoken of by Jude, rush on in sin, turning the grace of God into lasciviousness, and denying the only Lord God, *even* our Lord Jesus Christ. Not to "stand in the way of sinners" is to avoid them, to abhor their conduct, shun their courses, and flee from their places of resort, as the way to hell, going down to the chambers of death. If the sinner is not led to see the evil and the danger of his impious career, he will go on, adding sin to sin, till, given up to a reprobate mind, he becomes fitted for sitting down in the "*seat of the scornful*."

The *scornful* are infidel mockers, whose bands are made strong; atheistical scorners, who, given up for their guilt to a blinded mind, and a reprobate spirit, recklessly scoff at the bible, and ridicule the idea of a future judgment, "walking after their own lust, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." For any thing beyond death, they have made no preparation; to them, this polluted and perishing world is all; and they cannot still the fearful forebodings of the unhappy soul; they cannot, amid all their pleasures, enjoy a moment's peace, but in trying to believe that the declaration of the coming judgment is a dream, death an eternal sleep, and the soul destined to the death of the brutes,—to be annihilated in the grave. "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united." This is what is implied in not "*sitting down in the seat of the scornful*."

Now "that man hath perfect blessedness" who walketh not in the counsel of these ungodly ones; who will neither neglect, nor be driven from the worship and the truths of the living God; who will not consent to the counsel of those, who follow the multitude right or wrong; who will not neglect a single truth, nor wilfully commit a single sin, nor omit a single duty, lest he be left at last, by an insulted God, to "stretch out his hand with scorners." He who thus gives evidence that he has been regenerated by the spirit,—that by the obedience of Christ, he has been made righteous,—that by the righteousness of Christ imputed to his soul, he has been forgiven, and by a living faith united to God: he who thus, by ordering aright his life and conversation, proves the sincerity of his profession and faith; "*hath perfect blessedness*," is blessed, and shall be blessed. We have said, that our metrical translation is nearer the original, than the prose version. "*That man hath perfect blessedness*" are really the very words of God the Spirit.* In the Hebrew, it is *asherai*, *Beatitudes*—a plural noun, literally in English, Blessednesses, or perfect blessedness. "That man hath *blessednesses*, or perfect blessedness." Stockius, well known as one of the most eminent Lexicographers and Hebrew scholars, thus translates it; and says, that the word here used, denotes all kinds of felicity, both bodily and mental, temporal and eternal. It implies also the *certainty* of the saint's final perseverance, as well as their absolute and inalienable title to that blessedness, which, from eternity, God, for Christ's sake, covenanted to bestow upon them. The condition of the covenant, perfect obedience to the law, and full satisfaction to the justice of God, has been performed by Christ:—the promissory part of the covenant, perfect blessedness to all for whom Jesus died, will not fail on the part of the Father. This perfect blessedness is secured to all the people of God, not because they persevere, but because Christ has atoned for their guilt, and now pleads for them, that their faith fail not: not because they are sinless, for then they would not need the intercession of the Great High Priest; but because the blood of Christ has answered all the claims of justice against them for their sins. The Savior is before the throne, and the sword of justice never can touch the redeemed but through Him. The law satisfied by his death, never can demand punishment again, for any of the sins of any of those for whom Jesus died. God is not unjust, to forget His beloved Son's work, and labor of love, and agonizing death; to demand again a repayment of a debt already fully paid,—paid by a ransom, sufficient, had it been needed, and had God so willed it, for the rescue of ten thousand worlds. The believer then, may truly be said to be perfectly blessed. He has the assurance of God's favor, the promise of supporting grace, and perseverance amid all the trials of earth, till death call him to glory. Inseparably united to the true vine, his leaf shall not wither. "Who then, shall lay any thing to the charge of God's elect?" Who dare say they are not perfectly blessed? The blood of Christ has purchased for all his people this perfect blessedness; who then, or what can deprive them of this inestimable possession? God's people may sometimes be cast down under a sense of sin; in difficulty and danger, in want and in sickness, they may sometimes deem themselves forsaken;—but God changes not; the inheritance is still theirs. *Perfect blessedness*, made over to the believer in the bible, sealed with the seal of heaven, and ratified by the oath of the living God,

*See NOTE at the end of the article.

is his sure portion. In the darkest hour, he hears the voice of a covenant God proclaiming in mercy ;—"In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee. Though your sins be as scarlet, they shall be as the snow. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Even when the dispensations of God's providence seem to contradict his promises, the believer opens his bible, and sees written by the hand of his Father ;—" *Happy* is the man whom God correcteth ; all things work together for good to them that love God : The Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear." Leaning on the promises then, and trusting in the love of a covenant God ; the believer, instead of being left comfortless, hath in possession and prospect perfect blessedness ; and thus peaceful and happy, is enabled to go on his way rejoicing.

Say not the declaration of the spirit here is untrue, because the blessedness of heaven is not in the believer's actual possession. With as much propriety, you may charge Paul with falsehood, when he proclaims to believers, "all things are yours :"—yea, brand every promise as untrue. But no, faith contemplates them as already fulfilled, and to every christian, we repeat the cheering promise, "all things *are* yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours." Trials you must meet with, but your Lord will turn them into blessings. Temptations you must struggle with, but God is on the throne, and your triumph is sure. Even death is yours. It comes to slay sin, not you. It comes but to free the soul from the snare of the fowler ; to break its prison, and bear it away to its quiet rest. "O death, where is *now* thy sting ? O grave, where is *now* thy victory ?" Eternity with all its joys is yours, nay God himself, in all his glorious perfections, as the eternal portion of the soul : and O, is it untrue, to say of such an one, that he "hath perfect blessedness." No, christian : of this eternal and perfect blessedness, you have now a title deed in your possession, in the hand writing of the Eternal ; and amid the fiercest assaults of earth and hell, looking through the promise, over conquered enemies and a burning world, you may shout in triumph ; "I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate from the love of God, which is in Christ Jesus our Lord." Perfect blessedness, for Christ's sake, is the believer's portion ; and "ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning" his people of old ; and christian, they shall never fail. Till you stand triumphant in the temple of heaven, the God of grace will not turn away from you to do you good. Happy art thou. O Israel : who is like unto thee, a people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! The Eternal God is thy refuge, and underneath are the everlasting arms." W. E.

NOTE—I have lately learned that some time ago a certain member of the Huntingdon Presbytery, (Gen. Ass.) was charged, amongst other things, by one of his people, with having asserted that this 1st verse of this first Psalm, as approved by the venerable Assembly of Divines

at Westminster, *was a lie*. "That man hath perfect blessedness;" no man hath perfect blessedness in this life; *therefore, this verse is a lie!* The Presbytery it would seem, comprehended this logic, and, (with one honorable exception) agreed to sustain the member in his reckless expression. Now, let the meaning of the word in the original be studied; let the absolute, and evangelical nature of the promises be considered; and, whether as professed scholars, or professed adherents to the Calvinistic system of truth, as taught in the bible, and embodied in the confession of faith, they should blush, to think of having sanctioned such an assertion, by their decision. For every idle word a man utters, he must give account unto God; how much more, for a solemn Presbyterial act, as a court of Christ's house; yet sitting in judgment on Christ's words, and deliberately pronouncing them untrue. For, we repeat it again, "that man hath perfect blessedness," are the very words of God, the Spirit; and the poisoned arrow is shot against heaven. There is only one way of accounting for this strange act, though, even that aggravates the sin; viz. that, in the neighborhood, were several firm friends of the scriptural psalms, whose influence on others was probably feared, and therefore, a blow at these psalms, instead of treason against the Head of the Church, is hailed as a prop to some beloved Dagon:—a scoffing banter about Rouse's psalms, is welcomed as an additional voice to swell the popular cry, "Great is Diana of the Ephesians." Ah! the blow, and the scoff may be found at last, worse than the touch of an Uzzah,—death to the soul. The sin of such attacks on Divine revelation, is attempted to be justified on the plea, that, they are "Rouse's psalms." Now, this is grossly disingenuous, and the assertion is based either on ignorance, or wickedness. Every scholar knows, that they are not Rouse's psalms; but the most correct translation of the Scripture psalms; and more agreeable to the original, "than any heretofore." The translation of the psalms by Sir Francis Rouse, was consulted by the Westminster Assembly, in framing our present version; but it and the other translations were regarded, only, in so far, as they followed the original: and after several years careful revision, that Assembly, and the General Assembly of the Church of Scotland, (both composed of men, as eminent for talents, and piety, as the world ever saw,) solemnly declared, that this version was, a correct translation of the scripture psalms. Is it not inexcusable ignorance then, or great wickedness, to persist in terming this translation, "Rouse's Psalms," and then, assailing them with the weapons of infidelity? With as much propriety, they may term the rest of the bible, "King James' Bible," because, by his authority, and in his reign, our excellent version was made; and then, assail it with the ribaldry of a Paine, or a Voltaire. We protest then, against the disingenuousness which would clothe the scripture psalms with the mantle of Rouse, and then think to stab them with impunity. We lament the prevalence of this spirit, not only, because we love the truth, but because we long for the time, when *peace* shall be restored to the church. The rhymes of a Watts, a Wesley, and a Dwight, may have some good things in them; but let not Dagon be placed either by, or before the ark. Till professors learn, to give men's works there proper place, and cease to pollute God's worship with them, the church will be torn with dissensions. Peace is precious, O how inestimably precious! Holy Jerusalem, beautiful Zion—city of my God; I will say and pray; peace be within thy walls, and prosperity within thy palaces; may they prosper that love thee. But shall I break down

thy carved work, which bears the impress of heaven, and on which, the finger of the Eternal has written perfection:—shall I help to burn down the doors of thy temple of glory; that multitudes, no matter whether friends or foes, may tread thy courts? Ah! brethren, this would be buying, not the peace of the gospel, but a spirit of slumber, too dear. The church will never stand triumphant in the latter day of glory, till she brings together all human hymn books, like the books of magic, to be burned:—till all unauthorized modes of worship are forsaken—till her members trusting in the same Savior, confessing the same truths, and singing the same divine songs; thus, with one heart, and one soul, walk on, in the same way, to the heavenly Zion. Days of glory, years of triumph to my precious Savior, and his blessed truths, may you soon draw near. Hasten the time, O Lord, when thy word shall be obeyed, and thy will done, on earth, as it is in heaven.

ART. V. *The Christian World Unmasked.*

(Continued from page 173.)

Nay, Doctor, you must not take your gloves out yet; nor hand your staff, as if preparing for a march. I have a bag of foxes at my side, which must be let out, one by one, before we part. If you can hunt them down, it will be well: if not, they may spoil your sheepfold, and worry all your doctrine.

Sir, I am sick of foxes. My father gave me one, and I am bound to keep him during life. Every day I smell him, and scarce know how to keep him chained in his kennel, he is so crafty. His kennel and your bag, I suppose, are just the same, nothing but a human breast. And sure no fox is half so full of wiles, as the human heart.

Well, but Doctor, I must open my bag: pray, take a peep on this young cub, and listen to his chatter. "Faith, he cries, what is faith? Every simpleton, who has learnt his creed, may believe, though he cannot reckon twenty. Puh? I would not give a straw for all the faith of all your ancient and your modern saints; not I: give me a budget of good works. Faith? what can faith do? A poor empty thing, without a grain of *merit*. The other night I waited on friend *Sarle*, your honest neighbor, and supped in his hen-roost, amidst a deal of cackling music. When I marched off, a straggling goose was hard at hand, and I was much inclined to ask her to my lodging; for company is pleasant, and the night was dark: but my stomach being crammed well with poultry, and a barking dog appearing, I let the waddling dame go off quietly. This noble act of mercy, such as Christians often shew, must justify me more than a thousand of your piteous acts of faith." You hear, Doctor, how he chatters.

Yes, Sir, so I could chatter once; and we are apt to undervalue what we do not understand. But all possessors of divine faith esteem it highly, and call it, as St. Peter does, *precious faith*, (2 Pet. i. 1.) It brings a *precious* view of Christ, and draweth *precious* blessings from him. It is a grace, which quarrels much with human pride, and makes its only boast of Jesus; and is not meant to be our *justifying* righteousness, else it might learn to boast too. Faith says, *in the Lord have I righteousness*; (Isa. xlv. 24.) and tells a sinner, "I cannot save thee:"

Thou art saved by grace through faith. (Eph. ii. 8.) The grace of Jesus brings salvation, and *through faith*, as an instrument put in the sinner's hand, he is enabled to reach the grace; just as a beggar, by his empty cap stretched forth, receives an alms.

A pole held to a drowning man, and by which he is driven to land, saveth him, just as faith saves a sinner. In a lax way of speaking we are said to be saved by faith, and so the drowning man might say, he was saved by the pole; though in truth he was rescued by the mercy of a neighbor, who thrust a pole towards him, and thereby drew him safe on shore.

Faith could have no room in a covenant of grace, if it had any *justifying* righteousness of its own. For desert on man's part is not consistent with such a covenant; *Else grace is no longer grace.* (Rom. xi 6.)

If any personal or relative duty, such as temperance or charity, had been made the instrument of obtaining gospel-blessings, we might fancy some peculiar worth was in that duty to procure the blessings. But when faith, which is only lifting up an empty hand or a longing eye to Jesus, is made the instrument of salvation, it is clearly shewn, that the covenant is of grace wholly, both in its contrivance and conveyance. *It is therefore of faith, that it might be by grace.* (Rom. iv. 16.)

God has chosen this foolish instrument, as the means of receiving salvation, *that no flesh might glory in his presence.* Yet foolish as the instrument may seem, it is of curious heavenly workmanship. No man, with all his wit, can make it; though many act the ape, and mimic it. *This foolishness of God is wiser than men:* they cannot comprehend it; but growl at God, as dogs howl at the moon.

Doctor, I must open my bag again: young cubs, I find, are not regarded by you. Pray, cast a look upon this old fox: see, what a marvelous length of grizzly beard he has got! Sure he must have been as old as Cain, and hunted oft by Enoch. He bears a very decent countenance, you see; and though a secret thief all his days, will preach about good works, I warrant him; and hope to make a penny of them; but hear him.

"None can justly claim more merit than a fox. He nightly watches every neighbor's fold and henroost; and, like an upright justice, takes up every vagrant that he meets. Yet, notwithstanding all our vigilance, we are often vilified as evil-doers; and are told by the bawling methodists, that our good works will not justify us. Faith, you know, is not a fox's traffic: our commerce lays in works, and by good works we live. Yet some have lately laid us on so thick with texts of faith, that we were gravelled by them, till an ancient Reynard started up, and said, Why, sure the Bible can afford more justifications than one. This proved a lucky thought, and was happily pursued. One fox started a brace presently; another sprung a leash; and a third found two brace sitting.— You may think our hearts were much refreshed by these reports, and the justifications were on this order; first by faith alone; then by works alone, then by faith and works conjointly; and then by neither faith nor works at all. We are pretty sure of escaping, by one or other of these methods, and are determined to try them all around. In the mean time, we have fixed on works, for the first hearing; because the doctors tell us, that only faith can justify us upon earth; but they add, though *works* cannot justify us here below, they may chance to justify us in the world above. For, say they, who can tell what the next world is; and whether heavenly beings think so highly of good works,

as foxes do? Cain, Ahithophel, and Judas, one in each dispensation, are retained as our counsel, who have promised to exert their utmost. And we do not doubt it, because they have been cast into the first trial, for want of faith: and their next chance layeth like ours, in the merit of their works." Well, Doctor, you have heard this subtle orator: what think you?

I think, Sir, if he gives a testimonial, the fox may turn a Levite.—His creed might suit a modern pulpit, and a sheep-fold would suit him; it affords good picking: but to the business. The *obedience* of Christ, our surety, is the ground and *meritorious* cause of justification. Paul asserts, *We are justified freely by grace, through the redemption that is in Christ Jesus*: (Rom. iii. 24.) He declares roundly, *By the obedience of ONE* (even Christ) *shall many be made righteous*; (Rom. v. 19,) and affirms, that *the righteousness of God* (the God-man surety) *is unto all and upon all that believe*: (Rom. iii. 22.) is imputed *unto* all that believe; and put *upon* all, as their justification-robe: David will *make mention of this righteousness, and of this only* (to justify him:;) (Psal. lxxi. 16.) Isaiah tells you what the church's faith was in his day, *Surely in the Lord have I righteousness*; (Isa. xlv. 24.) and Peter writes to them, *who have obtained precious faith* (not through, but) *in the righteousness of our God and Saviour, Jesus Christ*; *δικαιοσύνην τῷ θεῷ καὶ σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ*. (2 Pet. i. 1.)

On the other hand, Paul says peremptorily, *by the deeds of the law no flesh living shall be justified in God's sight*: (Rom. iii. 20—Gal. iii. ii. 16) and intimates, that a justification by works would destroy the covenant of grace, *To him that worketh, the reward is not reckoned of grace, but of debt*: (Rom. iv. 4.) that is, if any could justify himself by works, his reward would be a *legal debt*, and not the *gift* of *gospel grace*. This text alone, if there was no other, would exclude all justification by works, as inconsistent with a covenant of grace. For if we are justified *wholly* by works, the reward would be *wholly* of debt: if justified in *part*, it would be *partly* of debt. But God has no *debts* to pay in the gospel: *it is the grace of God, which brings salvation; and no flesh shall glory in his presence*.

Thus the Bible declares, that no man shall be justified *before* God by his works; that men are justified by faith; and that faith only justifies, by resting on the *obedience* of Christ, as the *meritorious* cause of justification.

But this matter may require some enlargement. The scripture comprehend all wicked men in the general name of unbelievers; and Jesus says, *He that believeth not, is condemned* already. (John ii. 18.) How is that? Why, every man is a sinner; and the law declares, *the wages of sin is death*. Of course, a sentence of death is passed on every sinner; and if he dies in unbelief, he need no *second* condemnation, because he is condemned *already*. But the sentence of the law is a *silent verdict*, not heard and felt by unconvinced sinners, else they would fly to Jesus: neither does the law declare the various measures of that death, which are due to various sinners; it only says in general, "Cursed are you, and ye shall die."

Hence we may learn what is the judge's office at the grand assize, not to pass a *second* condemnation on the wicked; but to make an *open declaration* of that secret verdict, which the law has passed; and then appoint the various measures of that death, which are due to sinners.

When a jury, in our courts of justice, find a culprit guilty, the judge

passeth sentence. But is the judge's sentence a *second* condemnation? Not at all. The jury do condemn the culprit, and the judge *pronounceth* sentence according to the jury's verdict, and then declares the punishment to be inflicted on the convict.

A sinner therefore is not first condemned on earth for want of faith, and then condemned in the clouds a *second* time for want of righteousness. No: his *state* of misery is finally determined by unbelief; *He, that believeth not, shall be damned*: (Mark xvi. 16.) but the *measure* of his misery depends upon the measure of his own iniquity. Unbelief *alone* condemns the sinner; and in consequence of that condemnation, he suffers punishment according to his crimes.

We may now consider, how it fareth with believers. Jesus saith, *Whosoever believeth in the Son of man, shall not perish, but have eternal life.* (John iii. 14, 15.) And it is further said, *He, that believeth in the Son, hath* (or possesseth) *everlasting life.* (John iii. 36.) Here we read, that faith gives a *present* possession of *everlasting* life; it is begun in the soul on earth, and shall be perfected in heaven; and to strengthen the believer's hope, it is added, *he shall not perish.* A full absolution from eternal misery, and a full promise of eternal life, with a *present* possession of it, is granted to believers on the mere account of faith. And what security can they further want or have?

Again: It is said, *All, that believe, are justified from all things.* (Acts xiii. 39.) Now I ask, if believers are justified *already*, what further justification can they *need*? And if justified from *all things*, what further justification can they *have*? It is not possible to be more justified than from *all things*, and so far believers are justified in the present life.

The scripture speaketh of a *first* and *second* covenant, (Heb. viii. 7.) but no where speaketh of a *first* and *second* justification. Such a two-fold justification must suppose there are degrees in it; and that the latter increaseth the former, else it is needless: but this is quite repugnant to its nature. For justification is an individual whole, like an unit. Take any thing from an unit, or add any thing to it, and it ceaseth to be an unit. So the man, who is truly justified, is justified from *all things*; and such an one cannot possibly be *more* justified, nor can be *less* than justified.

Beloved John might have more of Christ's affection than Philip, and a brighter crown than Philip, but could not have more justification than Philip. Because, though there are degrees in the affection and rewards of Christ, there can be no degrees in his justification. A man must either have the whole or none at all; must either be justified from all things, or be condemned.

And now, sir, the justification which has passed *secretly* in a believer's breast, known indeed to him and declared, but derided by the world; this will be *notified* publickly by the judge at last, and degrees of glory be assigned to each, according to their various fruitfulness.

Thus a believer's *state* of happiness is finally determined by his faith; *He, that believeth, shall be saved*: but the *measure* of his happiness in that state, depends upon the *fruits* of faith. Faith *alone* saves a Christian; but his crown is brighter, according as his faith works more abundantly by love.

But another matter must be taken into this account, besides the declaration of the proper sentences, and assignment of the proper retributions. David says, *The Lord will be justified, when he speaketh* (sen-

tence;) and be cleared, when he judgeth. (Psalm li. 4.) The world neither know nor regard the faith, which is of God's operation, (Col. ii. 12.) but are content with one of human manufacture: and finding no advantage from this faith, they consider all faith as a trifling or a despicable matter. It appeareth such an idle business, as can never justify; and seemeth a reflection upon God, to assign that office to it: yea, and all that wear the gospel-cloke of faith, full and deep, are thought enthusiasts or impostors; men who have lost their wits, or lost their honesty, and only fit for Bedlam or for Newgate.

Now when Jesus judgeth, he will *clear* this matter up, and vindicate the credit and appointment of faith. He will shew what fruits have been produced by faith; and though they cannot justify the little flock before God, yet when openly proclaimed by the judge, they will *justify* him in the choice of the instrument, and will *justify* believers evermore from all aspersions cast upon them by the world, as if they were not zealous of good works, because they renounced all dependance on them.

Take notice, sir, how the judge speaks to the sheep on his right hand. A choice fruit of faith, the sanctification of the heart, our *meetness* for glory, is not even mentioned by him; because the world could be no witness of it: he only noticeth their *works* and only such of these as must be public and notorious. *I was hungry, and ye fed me; naked, and ye clothed me; a stranger, and ye took me in; sick or in prison, and ye visited me.* And what say the sheep to this honorable mention? Do they speak, as if expecting to be justified by their works? No: just the contrary. All think themselves such *unprofitable* servants, that they will not own a good work has been done by them. "Lord, say they, when did we so, or so, as thou hast spoken?"

Jesus next applies himself to the goats on his left, and takes no notice of their *unholy hearts*; for being strangers to the nature of holiness, they would have cried out, "Lord, we always had *good hearts*; much sounder than those rotten sheep upon your right, who were evermore complaining of their *loathsome hearts*." Jesus therefore directs his speech to their *morality*, and only maketh mention of good works, which they had some knowledge of, and expected to be justified by them. Here he shews they have been wanting, and confounds them in their own hope. Thus the *judge clears himself, when he judgeth*. The sheep were *justified by faith*; and that act is vindicated to the world, by the precious *fruits* of faith. The goats were condemned through *unbelief*, and are silenced by that *unrighteousness*, which unbelief produced.

It is observable, that not a single sheep expects to be justified by works; yet the goats do expect it, every one. When Jesus tells them, *I was hungry, and ye fed me not; naked, and ye clothed me not; sick, and ye visited me not, &c.* They answer briskly, *When saw we thee an hungered, or athirst, or naked, or sick, or in prison, and did not minister unto thee?* That is, when were we wanting in our service to thee? Thus they come with a full justification in their mouths, ready for the trial; yet are all confounded.

It is further observable, that Jesus does not charge the goats with never having done *any* acts of charity. No: some of them might have founded schools or colleges; and some have given largely to the Lock and Magdalen, or to assembly-rooms and playhouses; and some might have undone themselves by largesses before or at elections. But when

a goat is bountiful, he seeks to please his own humor, or glorify his own name, or promote a distant interest; no true regard is had to Jesus, nor to his little flock: these are always overlooked. The doctrines of the sheep are loathsome, and their bleating trade of prayer is nauseous, to a goat. He could wish the world well eased of them all. Therefore Jesus says, Whatever bounty ye have done, *inasmuch as ye did it not to the least of these my brethren, ye did it not to me*; in neglecting and despising my own family, ye have neglected and despised me. Therefore, "Depart, ye cursed."

Give me leave to twist another thread about a lash, you had before. If the glories of the next world are called *rewards*, they are affirmed to be rewards, not of *debt*, but of *grace*; not due for our works, but bestowed through the grace of Jesus. Eternal death, in all its various horrors, is the just deserved *wages of sin*: but eternal life, in all its various glories, is the *gift of God, through Jesus Christ our Lord*. (Rom. vi. 23.) And therefore, though the little flock may be rewarded *according* to their works, they cannot be rewarded for the *merit* of them. A man of plain sense may see a difference here with his naked eye, which yet is often not discerned by a scribe with his microscope.

Take an illustration. A tender-hearted gentleman employs two laborers out of charity, to weed a little spot of four square yards. Both are old and much decrepit, but one is stronger than the other. The stronger weeds three yards, and receives three crowns: the weaker weedeth one, and receives one crown. Now both the laborers are rewarded for their labor, and *according* to their labor, but not for the *merit* of their labor. You cannot say their work *deserves* their wages. And yet their work deserves their wages better, an hundred thousand fold, than our poor works can merit an eternal weight of glory.

Oh, Sir; God must abominate the pride, the insolence of human pride, which can dream of merit: it is enough to make a devil blush. Yea, and some would purchase heavenly mansions with such scraps of alms, as would not buy an earthly hog-sty.

(To be continued.)

ART. VI. Increase of Romanism.

Under the above title the following article lately appeared in the CH. INTELLIGENCER, a very valuable paper devoted to the interests of the Ref. Dutch Church. We have no doubt that the statement respecting the number of Americans in this city that have joined the Romish Church is greatly exaggerated, yet we know that some few such have received the mark of the Beast in their foreheads. We publish the article chiefly on account of the remarks made on the subject of *religious excitement*.

MR. EDITOR;—A Roman Catholic from Albany lodged with me last night, who told me that no fewer than eighty-six persons (all Americans) had been converted, as he was pleased to call it, and joined the Catholic Church he attends in the above city, during the last twelve months.

What says this for the boasted march of knowledge in this land? Eighty-six of these highly enlightened and well informed Americans duped by the learning and cunning of the Catholic priests of one individual church! Alas, for our boasted knowledge, our great information, with such a fact before us as this. If such be the success of the Catholic

priesthood in ENLIGHTENED Albany, what must it be in places more and far remote from the centre of information? If such the success of one church, and of a church, too, situated in the midst of a well informed society, what must be the annual amount of success attending *all* their churches and schools and convents, &c. &c.—spread over the union, and especially of those in the less privileged and darker corners of the land? Alas! is not the seed just sowing that is to yield an awfully calamitous harvest to the churches of America? They are far, very far, from being pure and innocent, (many of them) either in point of doctrine or practice; nor do they repent of their doings, or of their unscriptural doctrines, nor will they take the word of God for their rule or guide in either, but teach for doctrines the inventions of men; and who can tell but the Lord will yet judge and afflict the corrupted churches in this land by the scourge of Catholic power, and purify them from their false doctrines and unscriptural practices, in the flames of fires which Catholics shall kindle for them, as He has done to such like churches in other countries?

EXCITEMENT is the idol of the day. Even in the church of Christ, nothing can be done without it, nor is any thing considered *well* done, where it is wanting. And the Lord, it is to be feared, will bye and bye fill the backsliding churches with their own ways, by giving them just, but awful cause of *excitement*, by Catholic fires and racks. Churches of the living God, thy God is not the God of excitement, noise, and confusion, but the God of *peace* and the God of *order*. He dwells not in the *exciting* wind that rends the mountains and breaks in pieces the rocks, nor in the earthquake that desolates, nor in the fire that consumes and destroys—but in the *still small voice*. And have the ministers of Christ, and the churches of Christ lost sight of the CHARACTER and MINISTRY of their Lord and Saviour, while in his church on earth, and how they are called upon to *Behold Him*? Read Mat. 12—18, 19, 20. He never practised, countenanced, nor commanded such excitements, disorder, and confusion as is now practiced, encouraged, sought after, and gloried in by many churches calling themselves *His*, in the present day. And he forbade them, pointedly forbade them—“*When they shall say lo! here is Christ; or lo! there is Christ, believe them not.*” And when he taught the nature of his kingdom in the hearts of men, or grace in the soul of man, he showed it was not the product of an *excitement*; but an effect produced by a *living* and an *abiding* cause. “The water that I shall give you, shall be in you a well of *living* water, springing up into eternal life.” Again, said he, “it is like unto heaven.” Again, he compares it to the corn, “First the blade, then the ear, then the full corn in the ear.” Again, said he, “it is like the light that shineth more and more, unto the perfect day.” In all these, there is nothing to countenance or encourage that bustle, confusion and excitement, now in the churches, and thought so all important to the conversion and salvation of souls. No, says Christ, no such thing; “My kingdom cometh not with observation.” What *noise* does the spring water, the fermenting leaven, the growing corn, or the increasing light, make? This is God’s way of converting the soul—was the way Jesus pursued, his apostles trode, and the church (while in a state of spiritual health) walked in; and this is that to which *ALL* the churches of Christ shall be brought, even should the dungeons and fires of Catholics be the means. O, that the church of our fathers, our affections, and our prayers, may be preserved from turning to the right or to the left hand from keeping the ways

of her God. To secure her in these, let every Consistory rally around their Dominic, every Classis lift up its voice to the churches of their charge, and let the Particular Synod call upon the General Synod to pass resolutions, and send forth to the churches a synodical epistle, warning, exhorting and advising the churches against seeking after, desiring, or countenancing these *excitements*, got up in other churches, and which in the end have been found to do more hurt by far, than good. Let us as a whole church, stand up for God's ORDINANCES, and God's DOCTRINES, and cease, entirely cease, from both which are of men's dividing, that God may say of us, "*Ye are my witnesses.*" ALPHA.

ART. VII. Barnes' Notes on the Romans.

The following from the CHRISTIAN INTELLIGENCER, although *severe*, is, nevertheless, richly merited. Such plain dealing is worthy of imitation.

MESSRS. EDITORS:—Speaking as scholars who love accuracy and consistency, we beg to say that it is a disgrace to the taste of the age that such a book as Barnes' *Notes* should attain currency among any reflecting and well educated class of men. It is the effusion of a young theologian just attempting to form his theory. He contradicts in one page, what he very gravely teaches in another. And in his defence before the General Assembly, he contradicts what he says in his book.

Hence that great body got confused. Here is his book; there stands Mr. Barnes. This is the book he has written: and it does really teach those doctrines. But here is the living author, who says, I do not hold that doctrine which you condemn. They were puzzled by the Jesuitism of this half-fledged theologian; and the cunning craft of the packed jury of the new school men, who were fully drummed up to earn a vote; and defend their own creed in voting for Mr. Barnes.

"Shall we condemn *the book*, or *the man*?" said the grave assembly. The sound divines said *condemn both*, unless you have lost your senses, and zeal for the glory of truth.

No, say the new school men of the flourishing American Pelagian school, you cannot condemn the man: for he disavows what he teaches, —or *seems to teach*, in his book. Besides, you may fail in lack of a proper depth of penetration, to take up the meaning of this most erudite, and profound champion of ours, in his book. Here he is, as his own enlightened interpreter. The book *seems* to teach error; but he sets it all right by the magic of his *vive voce* defence! Hence our conclusion is most logical. You can condemn neither the book, nor the man. Such is the substance of the defence set up for Mr. Barnes.

Error is eternally at war with all the elements of consistency. For reasons to us utterly inexplicable the two Coryphees of Mr. Barnes, namely, Messrs. Duffield and Skinner, moved and carried by their partizans' vote, what the Orthodox applauded: namely, that "the errors alleged against Mr. B. were not to be tolerated in the Presbyterian church." That is to say, they admitted that the doctrines, taught in the plainest and most explicit manner by Mr. Barnes, in his system of Pelagianism, in his Notes on the Romans, "are *not* to be tolerated by the Presbyterian Church."

Hence they moved, and voted a train of resolutions very orthodox, as being their creed.

They voted that "unregenerate men cannot convert themselves to God." Yet they constantly teach that men have power and ability to believe, and repent, and turn to God, when they will.

They voted that "Adam is the covenant and federal head of his posterity;" and that "the guilt of Adam's sin is imputed to all his posterity; and that Mr. Barnes' book does not deny or contravene this."

And yet, Mr. Barnes and his associates, Dr. Skinner and Dr. Peters, who declare their perfect unity with Mr. Barnes, do actually in the fullest and most explicit manner, deny Adam's federal representation, and the imputation of Adam's sin to his posterity.

Here are the words of Mr. Barnes in his Notes on the Romans, p. 128. On Romans v. 19, he says,—“Various attempts have been made to explain this. The most common have been, that Adam was the representative of the human race: that he was a covenant head; and that his sin was imputed to his posterity; and that they were held liable to punishment for it, as if they had committed it themselves. *But to this there are great and insuperable objections.* 1st. There is not one word of it in all the Bible, neither the terms representative, nor covenant, or impute, are ever applied to the transaction, in the scriptures.”

And yet the whole of the passage describes the covenant transaction; and declares, that by Adam, many were *made*, that is legally, and in law were constituted, made, and declared to be sinners. *In Adam all die!* Yet, says Mr. Barnes, there was no covenant, no representation, no imputation! Why, the very idea of our being legally *made*, and pronounced sinners, by God, in consequence of Adam's sin, is a most explicit declaration from God's throne that Adam was our representative, and that we all sinned in him and fell in him. For be it remembered, that we have this sin *imputed* unto us, in consequence of our being involved in it, and guilty of it. It is not made ours *by imputation*. It is ours in law, because we were in Adam; and thence it is imputed or charged legally unto us. I notice this because Barnes blunders egregiously on this. Sec. 1, p. 28.

In short Mr. Barnes denounces this standard doctrine, laid down in his own confession, to which he did, by his solemn ordination oath and vow, declare before God and man, his solemn and sincere adherence! A doctrine, moreover, believed and confessed by all the Reformed Churches; but rejected by Arminians, Pelagians, and Unitarians only. He denounces and execrates it as “a mere philosophical theory!” These are his own terms used when speaking of it.

In p. 10 of his Notes, Mr. Barnes utterly rejects the doctrine of our participation in Adam's sin. He denies in strong terms that, “men are held responsible (that is bound to suffer punishment) for a deed committed thousands of years before they were born.” In p. 128 he again denies that, “men are held liable to punishment for sin.” In p. 123 he affirms that “men are not held to be guilty of his sins, without participation of their own, or *without personal sin.*”

Yet in his defence he crouches so far beneath the rod, as to be constrained to make an admission that though “*sin cannot be imputed yet the obligation to punishment on account of it, is charged to men.*” That is, he denies original sin and guilt: and yet does not wish it, by any means, to be understood that he really denies it! He holds that a debt of money cannot properly, by any means, *be imputed to a debtor*; but he admits that *the obligation to pay that debt is imputed* and may be fairly charged on him!!

And yet this puerile drivelling, and jesuitical dissembling passes off with a goodly portion of sober people, as very deep, and very eloquent, and very holy, and very manly gospel instruction!! Heu tempora! Heu mores!

We have now, established two positions by these remarks. 1st. Mr. Barnes has embraced, and is now in the full career of teaching the most reckless system of Pelagianism. And, yet, many of his followers seem to be so ignorant of divinity and of church history, that they think him an *original*, and capital originator of a *new* and improved system! 2d. He is so little acquainted with his own real code of divinity that he does not yet seem to know what are his real sentiments.

The late well known and learned man, the Rev. Dr. Nesbit, President of Carlisle College, in his yearly visit to the General Assembly, at Philadelphia, used to ask gravely on his arrival,—“*Pray, what is Dr. R.'s theological opinions this year?*”

I hold out to Mr. Barnes' associates, his Notes in the one hand, and point to Mr. Barnes with the other; and beg to ask them,—“Which are Mr. Barnes' real sentiments? One thing he says before the Assembly at Pittsburgh: another thing, quite different, and distinct, he writes and publishes. He explains: and yet gravely declares, and thereby consummates the puzzle,—“*I have not changed one sentiment in all my charges of explanation!* I am with you, and I am not with you. Therefore you are bound not to condemn me, or my book!”

Such another phenomenon of a moral Proteus was never displayed, so far as I have ever heard of, either in Europe, Asia, Africa, or America before—in an assembly of grave and sober divines!!

I shall close this number with one remark on Mr. Barnes' idea of the theological word *impute*, as used in the Bible, and in our creeds.

He frequently asserts in his Notes on this portion of the fifth chapter of Romans, that this word *impute* is, “never used in the sense of transferring, or, of charging that on one, which does not properly belong to him.”

Now, apply this to the great and leading doctrine of our justification before God, through our blessed Redeemer's righteousness. In what manner does Mr. Barnes and his deluded followers imagine that we became interested in that righteousness, in order to our justification?

It must be ours either by our own *actual working out*—which is impossible; or it must become ours by virtue of our union with Christ, and thence, is imputed, or charged to our account.—But Mr. Barnes denies that the word *impute* is ever used in this sense! And as this is the only way in which, Christ's righteousness *can* possibly be ours; he does actually, in his Pelagian system, take away the possibility of our having an interest in the righteousness of Christ!

After this appalling disclosure, in his fatal *Notes on the Romans*, can any one wonder that Mr. Barnes, in his Sermon on “*The way of Salvation*,” has actually left out, and discarded the doctrine of justification of the sinner by faith in Christ's imputed righteousness!! And is it possible that any member of the Reformed Churches cannot see that Mr. Barnes is now busy in preaching and spreading in our Sabbath schools, throughout the land, one of the most fatal systems of error and heresy that is now abroad, excepting only the Unitarian's deistical creed!

We now solemnly appeal to every Minister of our Ref. Church, to every elder and deacon, to every Sabbath school teacher and superintendent.—

And we say to them, in the name of the Lord Jesus Christ, how can you

use, or countenance, or tolerate such a book in your families, or Sabbath schools! Will you bring the blood of souls on your heads!!

CALVINUS.

ART. VIII. *Religious Intelligence.*

Religious state of Holland.

(From the Correspondent of the N. Y. Observer.)

BOLBEC, (Lower Seine,) 4th July, 1836.

The religious history of Holland is remarkable in various respects. In the sixteenth century, the inhabitants of that country embraced with ardor the doctrines of the Reformation, which promised them a two-fold freedom, namely liberty of conscience and political independence. In the name of the gospel, and under the banner of protestantism, they combatted for fifteen years against the Spanish dominion, and succeeded finally in placing themselves in the rank of independant states. The Dutch attached themselves the more strongly to Christianity, because they regarded it as the firmest bulwark of their political rights. They were animated for a long time with a living and ardent piety, and gave to other protestant nations the example of zeal for the truths of salvation.

The character of this people contributed also to keep up in their bosoms the power of the gospel. The Dutch were formerly simple and frugal in their mode of life, of serious habits, and patriarchal manners. They were obliged to toil, struggling against the encroachments of the sea and the barrenness of their soil; and busy men are, generally, more religious than those who live in idleness and ease. The Dutch combined a happy mixture of the studious tastes of Germany and the active habits of England. This explains why the Christian religion took deep root in Holland, and preserved until the eighteenth century a preponderating influence. The decrees of the famous Synod of Dort, (which I do not pretend to approve in every point,) are a striking proof of the feelings of piety which prevailed at the time when this Synod met. Seventy years afterwards, when thousands of French protestants were thrown into Holland by the revocation of the edict of Nantes, they found there much religious life, and rejoiced that their steps were directed towards that hospitable country. In the eighteenth century most of the writings of our infidel philosophers were printed in Holland. From the presses of Amsterdam and the Hague, were issued the works of Voltaire, Rousseau, Helvetius, and Diderot; but the Dutch sent us this poison without tasting it themselves. Few of them read these bad books, and they continued to go on in the gospel road, while sceptical opinions were making advances all around them.

But there was in the Protestant churches in Holland a germ of corruption which slowly developed itself, gaining ground, however, every day, and at last invading almost all consciences. I speak of *Arminianism*. God forbid that I should speak severely against the first founders of this sect! Such men as Arminius, Episcopius, Grotius, and Barneveldt, deserve the respect of members of all christian communions. They may have imbibed errors in doctrine, and perhaps they carried too far the pretensions of human reason in explaining mysteries where it is wise to receive humbly the declarations of the word of God. If Arminianism had always remained within the limits prescribed by Arminius and his friends, it could not justly have been reproached with having been a source of cor-

ruption to Holland. Unhappily the Arminians soon passed over the bounds their leaders had respected. They abandoned the doctrines of justification by faith and of grace, after rejecting the dogmas of predestination and election; they gradually approached Socinianism, and some of them even adopted the infidel opinions of the rationalists of Germany.

At the time that Arminianism degenerated, it had a great many followers. The majority of professors, pastors and laymen, were Arminian. This retrograde movement was seconded by the wars of the French revolution, and by the domination of Bonaparte in Holland. The soldiers and public functionaries who came from France, brought among the Dutch their impious principles, and in spite of the resistance opposed by the naturally serious character of this people to the progress of infidelity, deep wounds were inflicted on religion.

When the house of Orange resumed the reins of government in Holland, the Protestant church was in a deplorable condition. King William of Orange manifested a great respect for religion; he practised with exemplary regularity the duties of religion; but it is allowable to believe that he was influenced in this respect more by political considerations than by feelings of personal piety. He aimed to satisfy the wishes of all religious sects; he caused new ecclesiastical laws to be promulgated, which were principally favorable to Arminians, and was intent especially on restoring the forms of religion.

Such was the state of the Church in Holland, when the revolution of Belgium burst forth in the month of November. The misfortunes which affected the king and his people exerted a good influence on the religious sentiments of the country. From all quarters, the Dutch raised supplicating hands to God, who governs and directs the destinies of empires. William of Orange knelt before the altars of the Lord, his head whitened by years and adversity. A generous enthusiasm extended through all classes of the population, and the standard of the reformation was displayed, as in the sixteenth century, upon the dikes and ramparts of Holland. But there was no longer the same vital religion; the hearts of men corrupted by a semi-socinianism, were not capable of the same devotedness, and soon enthusiasm gave place to the calculations of worldly politics.

Some souls, however, received permanent good impressions, and hence has resulted an important separation in the church of Holland. Two pastors Messrs. *de Cocke* and *Scholte* left that church, the past year, with a number of their fellow-citizens, and constituted a separate congregation. Since then, five other pastors have followed their example. The following is the account I have received of this important event.

The ancient discipline of the church of Holland was changed in 1816, under the direction of a majority of Arminian pastors. The general and provincial Synods established, by authority of the king, new forms in the liturgy and other new ecclesiastical ceremonies. Messrs. *de Cocke* and *Scholte*, being desirous of preaching the pure gospel of Christ, remonstrated against these innovations, which affected in several points, important principles of faith, and asked leave to conform to the discipline established in 1620, by the Synod of Dort. But, the general and provincial Synods, far from answering favorably, these requests, threatened Messrs. *de Cocke* and *Scholte* with being deposed, if they did not follow entirely the new ritual instituted in 1816. This discussion, founded apparently on questions of discipline really originated in a difference of doctrinal opinions. The Arminian or rather Socinian pastors, forbade

the preaching of the fundamental doctrines of redemption. On the other hand, the dissenting pastors regarded this faithful preaching as their first duty. The quarrel became more and more vehement and at last separation ensued.

Messrs. de Cocke and Scholte, with other christians, immediately made an address to the king, asking his protection and privilege of exercising full liberty of worship. They say in this document :

"As the political constitution of our country guarantees to all religious communions equal liberty in the public exercise of their worship, we cannot doubt that the same liberty will be granted to us. We hope so the more, because we do not wish to introduce novelties into the church, but to serve God according to the laws and regulations observed by our ancestors, when they sacrificed their lives and property under the guidance of the illustrious predecessor of Your Majesty, that they might shake off the Spanish yoke and the authority of the Pope. We will remain faithful unto death to our king, as did our fathers ; but we are not able to fulfil our great duties except as our fathers did, by adherence to the true faith. We desire, pastors and flocks, to live peaceably and tranquilly in the practice of piety ; but we cannot and ought not to submit to the commandments of men, which are contrary to the Word of God. This word forbids us also to have constant quarrels with ecclesiastical authorities. Now, if we separate, the synods can take all the measures they judge suitable, without troubling the congregations. For ourselves, we claim no other right than that of returning to the ancient discipline of the church of Holland, and we hope to show always that those who go in this way, will be firm supporters of the throne of Your Majesty, in the midst of political storms. * * * Our love for the house of Orange is deeply rooted in our hearts ; but with this love we unite an inviolable attachment to the principles of ancient reformation, and we expect from Your Majesty a firm and effectual protection."

This moderate and humble request did not obtain the good reception it deserved. The cabinet published on the 11th December 1835, a circular in which it is said, that his Majesty had seen with great displeasure the intention manifested by some persons of quitting the Reformed church and establishing separate congregations, which would be a source of disputes and sad controversies, a trouble to families and an injury to the education of children. The king therefore made no promise to protect these new assemblies, and he warned dissenters not to hold meetings, under pain of being prosecuted according to law. Orders were given to the king's attorneys and to the police officers to watch these separatists, and make them conform to the wishes of the government.

It should be known, in order to comprehend what follows, that the Dutch penal code borrowed from the French code the article by which every regular meeting of more than twenty persons is declared to be illegal, or at least, to be without the special sanction of the civil authority. This article was enforced against the meetings of Dutch dissenters, and the principal separatists were cited before three courts of justice. Several celebrated lawyers pleaded the cause of these new victims of religious intolerance, and maintained that the article of the penal code could not apply to religious meetings, because the constitution guarantees to all citizens liberty of worship. In two courts, sentence was passed agreeably to the will of the government, and the meetings of dissenters were forbidden under penalty of imprisonment and fine. But at Amsterdam, the court rendered, on the 21st of April last, a wholly different judgment, by

which it recognized that dissenters had the right of meeting together and serving God according to the old discipline, under the protection of the laws.

In general, public opinion was favorable to the cause of the dissenters, and there was seen with deep emotion an old man of seventy years, summoned before the tribunal at Amsterdam, because he had uttered a prayer in a meeting. When this old man was acquitted with the other accused, the numerous audience showed a strong sympathy for them. At Utrecht alone, violence was committed against the separatists, and it must be added that this city contains many Catholics.

While the trial was going on, Messrs. de Cocke and Scholte, and several other pastors were deposed by the national synods, and declared unworthy hereafter of performing ecclesiastical functions. All these deposed pastors assembled with double the number of elders, at Amsterdam, and there formed a sort of Synod which opened its session on the 2d of March last, and continued ten days. They published a new declaration to the king, in which is the following passage.

"Before we separated, we were called *obscure orthodox, Dortists, &c.* which proves that the neologists knew well that we had adopted the doctrines of the old Reformed church. But now, that we are separated, our adversaries no longer regard us as adherents to the old Reformed church, and pretend that we form a new sect! * * * But we declare sincerely that we have not established, and do not wish to establish a new communion."

The last accounts I have received respecting the religious state of Holland are, that king William and his council are not at all disposed to grant religious liberty to dissenters, and that they wish, on the contrary, to employ new means to hinder the progress of separation. It is difficult to foresee what will be the issue of these debates; for on the one hand, the dissenters are firm, full of zeal, disposed to make every sacrifice required by fidelity to God; and on the other hand, the king of Holland is of an obstinate disposition, and is confirmed in his tenacity by the bad counsel of the protestant ecclesiastics by whom he is surrounded. Alas! Holland will perhaps witness similar persecutions to those which have afflicted the christians of the canton of Vaud, and the prisons will be opened yet again to receive the faithful servants of the Lord!

A reflection presents itself to my mind, as I close this letter. Three centuries have already passed since the most enlightened and devoted men contended for the principle of liberty of worship, yet this principle has not thus far obtained a complete and decisive victory! Every day the question recurs, sometimes in one country and sometimes in another, and among protestants as well as among Roman catholics. But whence comes it, that the principle of liberty of worship finds it is so hard to triumph? Several causes, no doubt, may be pointed out to explain this moral phenomenon. But the principal cause, it seems to me, of the continual attempts against religious liberty, is the union of church and state. The reformers established the temporal prince as the chief or bishop of the church: *inde mali lates*. We must not blame the reformers; they yielded to the necessity of circumstances; for they needed the support of the political power to break the despotism of Rome, and they could not obtain this support but by making large concessions to the temporal authorities. But there is no doubt that this subordination of the church to the civil power has hindered for a long time the establishment of the principle of liberty of worship. Kings and governors do not readily

abandon the privilege of controlling religious opinions ; they love to govern the souls as well as the bodies of their subjects, and every time that christians do an act of religious independence, they at once call it revolt against the laws of the country. In Switzerland, in France, in Germany, in Holland, everywhere, the political authority has opposed obstacles to the free exercise of dissenting worship, and it is asked often with pain, if all the blood which has been shed for the sacred cause of religious liberty has not run in vain. Oh ! when will the time come, when will the day appear, in which conscience and worship shall be really free ? Great revolutions and frightful catastrophes must perhaps occur, in order to attain this end.

The U. States of America gives to Europe, in this respect, a useful and noble example. You have separated religious matters from civil matters, and the christian from the citizen. You have drawn a strong line of division between the two powers. The country has its government which does not interfere in the affairs of the church, and the church has its government which does not meddle with the affairs of state. You have acquired by this means a liberty of conscience and of worship which is unknown to us. We often look to America, and ask of God to give us the same independence, the same rights in things which concern religion. Your ecclesiastical organization is not, it is true, exempt from all abuse, and what human institution is there that can boast of being so ? But there are more advantages and fewer inconveniences in your religious rules than in ours, and French christians will hail with joy the day when the church shall be declared independent of the state.

Accept, &c. G. DE F.

News from Missions.

TAMUET MISSION.—Rev. Mr. Poor is transferred from Ceylon to Madura. Mr. Hoisington succeeds him in the school. The demand for his labors at Madura were such, in the judgment of the mission, as to make their removal a duty. More laborers are needed. The Madras Missionary Register calls loudly for more missionaries from this country.

MAHARATTA MISSION.—The last reinforcement arrived in safety. The state of things is encouraging. Several native converts have of late joined the church. Mr. Simpson died Dec. 25, of consumption, the seeds of which he probably carried with him.

GREECE, Argos, May 7.—Mr. Meigs writes, the government has issued an order for establishing a national bookstore, which is to have a monopoly of the trade in school books. He thinks it will not be so enforced, as to interfere materially with the prosperity of the mission.

The Tract, "The Two Lambs," has been translated and published, and well received.

Athens, May 10.—Mr. King gives an account of the disturbances at Syra. As reported in the political papers, it was produced by a pamphlet prepared at Paris. The schools were interrupted but one day. They were principally under the English Church Missionary Society.

Cyprus.—Mr. Pease has travelled considerably and finds need of help, to do all the good for which there is opportunity.

BEYROOT.—The last reinforcement arrived in March. Mr. Lanneau was going to Jerusalem. Mr. Smith, March 17, gives an interesting account of the persecution of a Druse (Mohammedan,) who declared himself a Protestant. He appears to be truly pious. The Koran ordains that all who forsake that faith shall suffer death. He was seized, im-

prisoned, and urged to deny his Saviour, for seventeen days. But continued steadfast. Expecting death, he gave directions concerning his little property, and awaited the event. As he had been seized by the Governor of Bayroot, within the territory of the Emir Beshir, application was made to the Emir to demand his release. The Emir demanded it; but being informed that the man had become a Protestant christian and not a Roman Catholic, he gave him up. Application was made to Solyman Pasha, who governs that country under Ibrahim, through whose influence he was at length set free.

SMYRNA.—Rev. Josiah Brewer, who went out under the Western F. M. Society, in the Padang, arrived at Smyrna, June 6, after a passage of 66 days. In a letter to the editor, he confirms the account of the plague at Magnesia, by which 12,000 persons are said to have perished. It had also appeared in many villages beyond, and some cases in Smyrna, "causing considerable apprehension." "This," he says, "is increased by the fact, and thus far, few recoveries have taken place." He adds:—

The oppressions of men and the judgment of God do not prevent, however, the enemies of the truth, from manifesting their opposition. A simultaneous and vigorous attack has been made upon the primary schools, books, &c., by the Patriarch of Constantinople, the editor of the Gospel Trumpet, one of the Bishops and some anonymous writers in Greece, and a newly appointed ecclesiastical committee in Smyrna.—These have called forth several replies from well disposed Greeks themselves, and the missionaries feel called upon to speak out in self defence. On many accounts we do not regret such an opportunity, and desire to look up with humble confidence to Him who sitteth upon the throne, and say, "Why do the heathen rage, and the people imagine a vain thing?"

WESTERN AFRICA.—Letters from Cape Palmas are to July 12; from Monrovia, to July 20. Concerning the health of the missionaries, there is "no news," which "is good news." Nothing of special interest had occurred.—*Boston Recorder.*

Letter from Siam.

We are indebted to Dr. Torrey of this city, for permission to publish the following extracts of a letter which he has recently received from Dr. Bradley, one of the missionaries of the American Board at Bankok, in Siam. It was the success of the dispensary at Bankok, our readers will remember, that induced the establishment at Canton of the Ophthalmic hospital, which, has already done much to exalt the reputation of the American name, and which bids fair to prepare the way for the introduction of the gospel into China. It is gratifying to find that the dispensary at Bankok is the means of collecting crowded assemblies to whom the gospel is faithfully preached. Pious physicians, we think, must see in this and other recent communications from China and Siam, that they can render perhaps more important aid than any other class of men in introducing the blessings of christianity into those countries.—*N. Y. Observer.*

Voyage to Chautabun.

I presume that you are already acquainted with much of my narrative since I arrived on heathen ground. During the months of October and November it pleased the Lord to afflict me sorely with disease, which induced me to seek a change of air in an exploring voyage to Chautabun. I embarked for that place on the 12th of November, in company with brother and sister Johnson on board a new Siamese brig, which is their

first specimen of successful imitation of European ship building. Leang-Nai-Sit the most honorable son of the Prah Klang, and one of the first princes in the kingdom, had the goodness to invite us to make the voyage, and then to give us a free passage and many unexpected privileges while residing in that province. The hand of God was most remarkable in inclining this nobleman to do as he did. Never before had the missionaries been allowed to explore far beyond the bounds of Bangkok. If we had then asked permission of government to go on such an errand to Chautabun we should no doubt have been peremptorily refused.—Leang-Nai-Sit was induced to venture to take us thither in direct violation of all precedent, without asking permission of government, or even knowing that his father, then at Chautabun, would not frown upon him for the deed, and send us post haste back to Bangkok. Indeed, the son was not without great fear of the displeasure of his father on this account after we reached Chautabun. It rejoiced his heart greatly to see that we were favorably received by the Prah Klang, who invited us to visit at his house, and made a very pleasant entertainment for us. His jealousy was not at all excited by our appearance in the country. There was not only a willingness that we should explore, and make maps of the province, but Leang-Nai-Sit repeatedly prompted us to the work, and furnished us conveyances, and guides, and charts to assist us in it. It was my privilege to explore much of that territory in company with brother Johnson.

Description of the country—Number of Roman Catholics—Christian colonization desirable there.

The country is naturally a very pleasant one. The soil is rich and easily cultivated. Much of it is level, but there are a few charming mountains. It appears to have been much longer inhabited than Bangkok and the country about it. The town of Chautabun is situated about 15 miles up the river of the same name. It appears to be suffering the decrepitude of old age. The population is 10,000 or more, who are chiefly Annans, Nokien and Tachue-Chinese. They live in small bamboo houses, and seem to desire very few of the comforts of civilization and refinement, much less the blessings of christianity. In fact they are suffering, it is to be feared, an eternal famine of the bread of life and know it not. It was our privilege to dispense to them several hundred tracts, which we trust will be made instrumental in saving some souls. The Roman Catholics have a strong foothold in that city. All the Annans, who constitute about a third of the whole population, are under their exclusive control. They have a large house for public worship.—The country about the town is delightful. It would be very inviting to a colony of christians whose hearts are engaged in the blessed work of evangelizing the heathen. There they might support themselves comfortably by agricultural, mercantile, and mechanical pursuits, and at the same time exert a powerfully redeeming influence over the native population in the establishment of day schools, Sunday schools, Bible classes, and in the printing and distribution of tracts and periodicals. My heart is very much set upon this kind of christian enterprise. I trust that ere this hundreds of individuals in my native country are wide awake to the importance and practicability of such a work. I have enthusiasm enough to believe that it will not be long before there will be formed something like a christian colonization society for foreign lands, and when scores will embark under its banner, having for their object the supreme glory of God in the conversion of the heathen. Allow me to refer you for

my views more fully, to a communication to the American christian public prepared several months since, by the missionaries then at Singapore.

*Siamese fortifications—Preparations for war with the Cochinese—
Cambodia needs missionaries.*

I would add a little more to my account of the province of Chautabun. There are many villages within a small circumference, and much of the land is highly cultivated. The Siamese government is building a battery two miles or more in circumference, four miles below the town of Chautabun. It encloses a beautiful rise of ground. I should not be surprised if it should prove to be the foundation of a new city. I cannot account for the policy of building the wall if this is not the secret design. The Prah Klang lives near the work, which he superintends. The Siamese are fortifying themselves on all hands against the Cochinese. It is their design to act on the offensive as well as the defensive. They have war vessels now building with which they intend to invade the territory of their antagonists. Cambodia, lying between the two countries, and being claimed by both nations, suffers dreadfully between the fires. How much her millions of souls need the consolations of the gospel! But, alas, there is not an ambassador of Christ to proclaim it to them. No doubt the way would be found prepared for hundreds of missionaries in that country if they would but knock for admittance. Oh, when will Zion do all she can to give the gospel to the heathen. What vast ability she possesses for this work which it has been most distant from her heart to exert.

Return to Bankok—Preaching the gospel to the sick—Door open for female missionaries.

I left Chautabun in a small junk, Dec. 14th, and reached my dear home on the 20th, with health almost perfectly restored. I had none but native associates on my passage. We sailed so near the coast that I had a delightful scenery much of the time. Immediately on my return I resumed my medical business on a large scale, receiving my patients in a floating house near my dwelling. This makes an excellent dispensary, as it is generally comfortably cool, always cleanly, and on the great thoroughfare of Bankok, which is the river. The time that I devote to the treatment of the sick is from 12 M. to 3 P. M. At this time daily I am thronged with the diseased. I think I prescribe for 80, on an average, daily. It is a great grief to me that I cannot yet talk to them freely of the love of Christ. The hope that I may soon do so cheers me in my work. Recently brother R. has commenced religious exercises on the Sabbath for the benefit of my Siamese patients. Our assemblies are crowded and interesting far above our anticipation. We have some of the company of the priests for our hearers. These exercises promise much good. Pray that the word of God dispensed here in weakness may be raised in power. I give christian books to all my Chinese patients who can read. I have no books for the Siamese, which is not a little trying to my feelings. Not more than one third of my patients can read. It is my intention to pursue the Siamese language a few months longer exclusively, and then take up the Chinese. My wife will confine herself to the Siamese, as she will be called to exert her influence upon the females, all of whom are Siamese. There cannot be a more favorable location for female missionaries than this. The females are numerous, interesting, and very accessible.

ART. IX. *Ecclesiastical.**Associate Presbytery of Stamford.*

STAMFORD, Aug. 23, 1836.

MR. EDITOR—

At a meeting of the Associate Presbytery of Stamford, held here on the 3d, inst., it was agreed that as our Presbyterial report, with accompanying papers had failed of reaching Synod, for causes yet unknown, that our brethren might know the state of our affairs, a summary statement of the principal occurrences in our Presbytery, should be sent to you for insertion in the Monitor. I accordingly send you the following, together with a statistical table, which, though not perfect, will give you a pretty correct idea of the state of this section of the Church. J. R.

The Associate Presbytery of Stamford, did not hold its first meeting at the time appointed by Synod, that time having passed before we were aware of our Presbyterial existence. The first meeting called by the Moderator, was held at Dumfries, on the 24th Feb., when Mr. David Coutts, a Preacher lately from Scotland, applied for admission to communion with us as a preacher of the Gospel. After hearing him preach, ascertaining his views of Secession principles, and receiving his accession to our subordinate standards, he was unanimously admitted and appointed permanent supply to Esquising. The supply from Synod, realized last year, enabled us to give, for a few sabbaths, sermon to each of our vacancies, but was not enough to enable us to attend to the long neglected missionary station in the western part of the Province, or to attempt the formation of new stations. One urgent application for sermon made several years ago, has never been attended to for want of supply. Presbytery has sustained two unanimous calls, one from Esquising, for Mr. Coutts, and the other from York, for Mr. David Strang. Mr. Coutts having accepted the call from Esquising, and delivered the usual trials to the entire satisfaction of Presbytery, was ordained to the office of the holy ministry, and pastoral inspection of that congregation, early in June. At the last meeting of Presbytery, Mr. David Strang accepted the call from York, and delivered the whole of his trials for ordination, which were sustained. His ordination is appointed to take place on Thursday, preceding the 4th Sabbath of Sept. By thus increasing our number, we trust the great Head of the Church has smiled on the commencement of our Presbyterial existence, but while we desire to thank God, and take courage, we regret, that owing in all probability to our report not reaching Synod, the supply allotted to us is so small. If our brethren in any other Presbytery, could spare a small portion of the supply allotted to them till next meeting of Synod, it would be a most acceptable expression of Christian kindness to this part of the church.

PRESBYTERY OF STAMFORD.

John Russell,	Stamford,	80 Members.
James Strang,	Dumfries,	200 "
David Coutts,	Esquising,	55 "
David Strang,	York,	55 "
— — — — —	London,	12 "

Associate Presbytery of Miami.

At a Meeting of the Associate Presbytery of Miami, held at Xenia, Aug. 16th, the following resolution was adopted, viz:

"Resolved, That the distribution of the Holy Scriptures to the destitute in this land, and throughout the nations of the earth, by the agency and instrumentality of the American Bible Society and its Auxiliaries, is an object worthy the attention of this Presbytery, and that it be recommended to the consideration of our fellow members in the several congregations under our care."

On the 1st Sabbath of Sept., the Lord's Supper was administered at Xenia, on which occasion, the principal part of all the adjacent congregations united in the solemnity; and on the day following an opportunity was afforded of renewing our solemn covenant engagements under the direction of Presbytery, according to previous arrangements. The Bond was sworn and subscribed by about 260 Covenanters, in the presence of a large concourse of spectators; after which, a large number, some of whom had covenanted in the land of our fathers, and others on this side of the Atlantic, declared their adherence to their former deed, and their approbation of the present transaction. It was a day that we trust will be long and profitably remembered.

On the following day the Presbytery held its semi-annual meeting, and after a free discussion on the subject of foreign missions, the following resolution was adopted, viz:

"Resolved, That it is right and expedient for this Presbytery to endeavor to procure and send a Missionary to some of the Heathen tribes, and as far as practicable to support him."

The question of location is not yet decided, but a report of a committee of Presbytery is on their table, recommending that the location be made in the Chinese empire, or in some region where the Chinese language is understood. The Presbytery have also appointed a committee to address the people under their care, on the subject of missions.

At a late meeting of Presbytery, Mr. George M. Hall, accepted a call from the united congregations of Madison and Big Creek, in the state of Indiana. His ordination is appointed to take place on the 16th inst. (Sept.)

A. H.

ART. X. *Miscellany.*

ONE MINUTE TOO LATE.—"When I was a young man, said an aged minister, another young man, not far distant from where I lived, kept a store. One night he was awakened by the alarm of fire. He awoke and ran; it was his own store. He came to it; the flames were spreading. He went in at a risk once and again to bring out goods, where no others would venture. The last time he went in, the men at the door all cried out, Come out! Come out! He leaped towards the door: the building fell, and crushed him dead. He was one minute too late." So there are many sinners, busied about worldly cares, who ought to be escaping the flames: but who will be one minute too late; for they will not awake to their danger till death has overtaken them. Then, amid the hurry and agony of the dying hour, they will be unfit, and they will have no time to flee from the coming wrath. One minute too late.—*N. H. Obs.*

BREAKING UP OF THE HAREMS IN THE EAST.—A revolution is taking place in Persia, calculated to exert more influence than any other

single movement, upon the character, habits, and institutions of Mahomedan countries. A German paper states that the Schah of Persia, in order to give a proof of the advancement of civilization, had suddenly thrown open the gates of his harem, and given their liberty to all the female slaves that it contained. All the great men of the empire followed the example, and the inhabitants of Teheran could scarcely believe their eyes when they saw the gates of the palace opened for the first time for the unhappy victims. This news causes an extraordinary sensation all over the east. It was believed in Pera that the sultan would follow the example.

What a day of jubilee and rejoicing it must have been to the female part of the Schah's family.

DEPENDENCE ON THE HOLY SPIRIT.—Were our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing towards the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit.—*Rev. Dr. Phillips' speech before the London Miss. Soc.*

NEGRO EMANCIPATION.—The following paragraph from the Journal of Commerce is worthy of consideration:

"The English papers contain the returns of exports from several of their West India Islands, which exhibit a considerable increase, instead of the diminution which was feared, in their products. It is the opinion of many intelligent persons interested in West India property, that the negroes are quite as valuable to them as they were while held as slaves, and that the indemnity money they received was clear gain."

UNION OF SCOTCH AND IRISH PRESBYTERIANS.—On the 25th of May a report was made in the General Assembly of the Church of Scotland on a plan of union with the Synod of Ulster. From the report it appeared that all candidates for the ministry in that Synod are required to subscribe to the Westminster Confession of Faith without exception or explanation, and are also obliged to pass through a full course of literary and theological preparation for the sacred office. The committee recommend that ministerial and brotherly communion be established between the two bodies. The whole case was after discussion, referred to a committee of conference.—*N. Y. Observer.*

AMERICAN BOARD OF FOREIGN MISSIONS.—The annual meeting of the American Board of Missions commenced on Wednesday, 14th, at Hartford, and closed on the 16th inst. The receipts of the year amounted to about \$176,000, and the expenditures to about \$238,000. The operations of the Board, it seems, have latterly increased more rapidly than its means.

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To our Patrons.

Our thanks are due to our friends for their successful exertions in behalf of the Monitor. We cannot supply but a very few additional subscribers with the first half of the present volume, but we shall make our arrangements so as to have a sufficient supply of the second half (beginning with No. 7,) for as many as may be induced to become subscribers. Subscribers who are in *arrears* are requested to make payment as soon as practicable. Such notes ought to be sent us, as are believed to be subject to discount here as possible. Sometimes the postage and discount on notes sent us, exactly with all the profits. All letters ought to be *post paid*, excepting such as contain remittances or directly relate to the interests of the Monitor.

JAMES MARTIN.

AGENTS.

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